THE INTERNATIONAL JOURNAL
OF
PSYCHO-ANALYSIS

VOLUME V JULY 1924 PART 3

ORIGINAL PAPERS

'ACTIVE THERAPY' AND PSYCHO-ANALYSIS[1]

A CRITICAL REVIEW

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PART I

Introductory

To limit a review of work on active technique to a consideration of the technical suggestions made by Ferenczi would be, as Ferenczi himself suggests, to misunderstand the use of the word 'active' and in reality to leave out of account important stages in the history of psycho-analytic therapy.

As he points out, the Breuer-Freud cathartic method was essentially one of great activity. A vigorous attempt was made, under hypnosis if necessary, to awaken memories, i.e. not only was the attitude of the physician an active one, but the patient was called upon to make definite strenuous efforts. Further, the present method is passive only by contrast. It is true that the patient remains passive, but the physician cannot permit the patient's phantasies to continue indefinitely and, when the material is ready to crystallize, the former must abandon his passivity and interpret in order to make easier the associative paths otherwise barred by resistance. During this 'obstetrical thought-assistance', as Ferenczi calls it, the patient remains, as before, passive.

If one follows the development of technique from the time of the

[1] Read before the British Psycho-Analytical Society, Feb. 21, 1923.

cathartic method onwards, it is clear that, not only in stating the aims of psycho-analysis, but in the working out of the dynamics of transference, resistance, etc., most contributions to psycho-analytic literature (and especially those of Freud himself) are contributions to the problem of activity in technique. One might refer, for instance, to Freud's working out of the stages in psycho-analytic therapy where he distinguishes a first phase, during which libido is detached from the symptoms and crowded on to the transference, from the second when the battle rages round this new object, libido is freed, and to prevent withdrawal of this libido to the unconscious, the ego is educated by the interpretative suggestions of the analyst to the point of reconciliation of the two.[2]

In his work on the dynamics of the transference,[3] too, Freud lays down conceptions of regression and re-activation with corresponding resistance which are fundamental for the theoretical consideration of active technique and his description of the plasticity of libido and its capacity for collateral circulation is one which Ferenczi uses freely and with effect. Indeed, Freud's early paper on dream-interpretation in analysis is a contribution to the subject of activity in so far as he deprecates the use of interpretation as an art *per se* (i.e. what might be called an arbitrary or active use of interpretation), and lays down that it must be subject to the same rules as treatment in general, with the rider that active interpretation can be occasionally followed as a concession to scientific interest.[4]

More directly concerned with the transference situation are Freud's remarks on the dangers of ' repetition ' and the function of ' working through ', in which he points out that the aim of the physician must be the remembering and reproduction in the psychic plane. The physician, he says, must enter into a long-drawn-out fight to prevent the patient discharging impulses in action which should be limited to mental expression. Successful prevention of this nature can be

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[2] *Vorlesungen zur Einführung in die Psychoanalyse*, Leipzig, 1917. English translation : *Introductory Lectures on Psycho-Analysis*, International Psycho-Analytical Press, 1922. Lecture XXVIII.

[3] ' Zur Dynamik der Übertragung ', *Zentralblatt für Psychoanalyse*, Bd. II, 1912. Republished in *Sammlung kleiner Schriften*, Vierte Folge.

[4] ' Die Handhabung der Traumdeutung in der Psychoanalyse ', *Zentralblatt für Psychoanalyse*, Bd. II, 1912. Republished in *Sammlung kleiner Schriften* Vierte Folge.

regarded as a triumph and the physician should see to it that the patient does not carry significant repetitions into action.[5]

In 1910 Freud laid down that in anxiety-hysteria the patient cannot produce the necessary material as long as he is protected by the condition of the phobia and that, although it is not possible for him to give up these precautionary measures from the outset, one must assist by translation of the unconscious until such time as he can bring himself (*sich entschliessen*) to give up the protection of the phobia and lay himself open to a now much reduced anxiety.[6]

After an interval of eight years, and shortly after the publication of Ferenczi's paper on active treatment in hysteria, he returns to the same point with a significant change in the verb. 'One will hardly ever overcome a phobia', he says, 'by waiting until the patient is induced to give it up as the result of analysis. Treated in this way he will never bring up the material so necessary for a convincing solution of the problem. One must adopt other measures. Take, e.g. the case of agoraphobia of which two types are recognized, one slight, the other more severe. The former suffer from anxiety when they walk in the street unaccompanied but they have not altogether given up going by themselves: the latter protect themselves by giving up the attempt. In these latter cases success can only be attained by inducing the patient under the influence of analysis to behave like cases of the slighter type, i.e. to go about alone and to fight down the resultant anxiety. In this way the phobia is slightly weakened and only then will the patient produce associations which will lead to its solution.'[7]

In the same paper he says that the principle of activity lies in the carrying out of treatment in a state of abstinence; substitute-satisfactions must be denied, especially the most cherished of satisfactions. Not every one, of course, and not necessarily sexual intercourse. The sufferings of the patient should not come to an end too quickly, and when we have alleviated them by breaking up and reduction of symptoms, we must induce sensitiveness at some other

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[5] 'Weitere Ratschläge zur Technik der Psychoanalyse', *Zeitschrift für Psychoanalyse*, Bd. II, 1914. Republished in *Sammlung kleiner Schriften*, Vierte Folge.

[6] 'Die Zukünftigen Chancen der psychoanalytischen Therapie', *Zentralblatt für Psychoanalyse*, Bd. I, 1910. Republished in *Sammlung kleiner Schriften*, Vierte Folge.

[7] 'Wege der psychoanalytischen Therapie', *Zeitschrift für Psychoanalyse*, Bd. V, 1919.

point by means of privation. At the same time we must be on the look-out for substitute-formations. Unhappy marriages and bodily ill-health are the most common forms of relief from neurosis. Abstinence originally led to symptom-formation, and it must be the mainspring of the will to health. Again in reference to the obsessional neurosis, 'I have no doubt that in these cases the proper technique lies in waiting until the treatment has itself become a compulsion, and in forcibly restraining the compulsion to disease with this counter-compulsion'. The use of the term 'induce' (*bewegen*) in the case of anxiety-hysteria and of 'forcibly restrain' (*gewaltsam unterdrücken*) in the case of the obsessional neurosis is of significance.

Other writers have worked on the same theme from much the same point of view, as, for example, where Reik [8] likens psycho-analysis to the work of a machine for the running of which some degree of friction is indispensable; on the whole, the previous quotations may be taken as representing the general point of view. Now, whilst these observations seem to have been dictated by a combination of clinical expediency and widening of theoretical insight, in Ferenczi's case there seems in addition to run throughout a consistent train of thought, given increasing consideration in an attempt to make the technique more effective in exceptional cases and generally to shorten, if possible, a lengthy procedure.

Referring in a reminiscential vein to his pre-analytic days, Ferenczi tells how a peasant suffering from attacks of loss of consciousness came to consult him. While his history was being noted, which elicited a story of conflict with the father, the patient broke off in a faint in the middle of a sentence, namely, 'I must work like a scavenger whilst——' At this point Ferenczi seized the patient, shook him vigorously, and shouted to him to complete the sentence, which then ran—'whilst my younger brother stays at the home farm.' The loss of consciousness proved to be a flight from reality, and the patient was amazed to find himself completely and immediately cured.[9]

Passing over intervening stages, we find Ferenczi, in his paper on transitory symptom-formations (1912), regarding such miniature neuroses as points of attack for dealing with the patient's strongest

[8] 'Einige Bemerkungen zur Lehre vom Widerstande,' *Zeitschrift für Psychoanalyse*, Bd. III, 1915. Translated in INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. V, 1924, p. 141.

[9] 'Weiterer Ausbau der "aktiven Technik"', *Zeitschrift für Psychoanalyse*, Bd. VII, 1921.

resistances.[10] Such symptoms being affectively experienced in the patient's own person lead, after suitable analysis, to that conviction of the correctness of interpretation which cannot be attained by logical insight alone. They are representations of unconscious feeling stirred up by analysis and forced back, which, no longer capable of complete suppression, are converted into somatic symptoms, an explanation the quantitative factor of which has recently been emphasized by Alexander.[11]

In order not to disturb the case-illustration of Ferenczi's development in technique, his general paper on technique [12] may be considered here, although really it follows that on the analysis of hysteria. It contains many excellent suggestions of a general kind, from which the following, more active, may be selected. The patient can defeat the analyst with the latter's own weapons. Asked to produce associations without regard to content, the former will produce only nonsensical associations and try to reduce both analysis and analyst to absurdity. This must be stopped by interpretation of the underlying intent, the patient's triumphant counter, namely, 'I'm only doing what you ask', being met with the explanation that to produce solely nonsensical associations is in itself a form of thought selection. Sudden silence is a transitory symptom which, if persisting after interpretation, must be met with silence. In some cases a patient breaking off with an '*à propos*' can be asked to finish his sentence, since this involves not connected thinking, but connected saying of what is already thought. Obscene words must be spoken, and the compromise of writing them down should be avoided. Do not be content with generalities: concrete representations rather than philosophical speculations constitute the real association form, an interjected 'for example' often getting nearer to the unconscious content. On the question of influencing the patient's decisions his views may be summed up briefly; first find whether the decision is really urgent or whether it is being thrown at the analyst as a gas-bomb to cause confusion. If real and the patient has any capacity for decision, let him decide; if real but the

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[10] Translated in S. Ferenczi, *Contributions to Psycho-Analysis*, Boston, 1916.

[11] 'The Castration Complex in the Formation of Character', INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. IV, 1923.

[12] 'Zur psychoanalytischen Technik', *Zeitschrift für Psychoanalyse*, Bd. V, 1919.

patient is incapable of decision from reality-testing reasons, he may be helped; if real but the incapacity for decision is of the form of a phobia, make the patient come to *some* decision.

Although there is nothing new in the way of theoretical consideration in this paper, or in a short note on influencing the patient during treatment which appeared in the previous *Zeitschrift*, still the general tendency to active interference once ordinary interpretation seems to fail is quite outstanding.

The logical development of these tendencies is to be found in Ferenczi's method of dealing with the analysis of some cases of hysteria.[13] On one occasion, observing that a patient's analysis approached a condition of stalemate, he prescribed a certain period within which treatment must be finished. The patient, however, hid her resistance behind a positive transference which was characterized by passionate love declarations; treatment was ended at the stated time, leaving the former quite satisfied with the result. Renewed after an exacerbation of symptoms, analysis again brought about improvement, but just up to the previous stage; beyond that the love-defence was again brought into play and again treatment was ended (this time owing to extrinsic causes). A third attempt was made with an identical result, but now Ferenczi observed that in the perpetual love-phantasies connected with the physician the patient remarked on certain genital sensations. In addition she lay always with the legs crossed. This led to a discussion on masturbation, the performance of which she denied. Finally Ferenczi forbade her to cross the legs, explaining that she thus discharged unconscious excitations in a larval form of masturbation, and the result of this prohibition was immediate increase of bodily and mental restlessness, accompanied by phantasies similar to those of delirium. Infantile experiences and circumstances conducing to illness were remembered in fragments. But again the analysis lingered, and the transference-love masked resistance. Then Ferenczi made the discovery that she eroticized her household activities, as in unconsciously working with the legs pressed together. Prohibition of these extra-mural gratifications led merely to a slight improvement, but also to the performance of various plucking movements during the hour. These were carried out on, so to speak, 'indifferent' parts of the body, but became masturbation

[13] 'Technische Schwierigkeiten einer Hysterieanalyse', *Zeitschrift für Psychoanalyse*, Bd. V, 1919.

equivalents capable of producing orgasm. They had been carried out in childhood, and now, after due suppression, sexuality found its way back to the genital zone, the immediate result of which was the return of an infantile obsessional neurosis. After solution of the latter, an irritation of the bladder made its appearance, usually at times unsuitable for relief. This relief was in turn forbidden, and the patient finally reported an act of genital masturbation, a regressive stage which did not last long and led gradually to pleasure in normal intercourse.

Ferenczi then formulated his new rule, namely, watchfulness for larval forms of masturbation giving cover to libido and possibly displacing the whole sexual activity, i.e. a short way for the discharge in motility of pathogenic phantasies, a short-circuiting of consciousness. These forms must be forbidden when noticed, and in reply to criticism Ferenczi points out that this is a provisional measure. Sometimes the completed treatment renders this form of gratification superfluous, but not always. Masturbation for the first time in a patient's life during treatment is a favourable turn in events, but only if manifest masturbation with conscious erotic phantasies. Larval forms must be analysed, but must first be forbidden, to prevent short-circuiting, and only when the patient can endure these conscious phantasies may he be given freedom to masturbate.

Many larval forms are not neurotic, many are neurasthenic, and many are unconsciously gratified throughout life, as in the case of persons who, preoccupied in business or metaphysical speculation, with hands deep in the pockets, touch, press, or rub the penis. Similarly, clonic contraction of calf-muscles, and, in women engaged in housework, pressing together of the limbs. The danger is that lack of orgasm leads to anxiety states or that the small discharges obtained disturb potency in a way not occurring in ordinary conscious masturbation. There may be, too, a transference from symptomatic actions to *tics convulsif*, many of which are stereotyped masturbation equivalents.

Ferenczi then sets about a detailed consideration of the rationale of active technique which is available in his paper given at the Hague Congress,[9] but in the meanwhile he has added to, systematised and differentiated stages in the process.

We have seen that he regards the cathartic method as above all active and the passive technique as containing an active component in the form of interpretation, which is permissible by actual authority of the transference, the patient remaining meanwhile passive. But

this activity or passivity is practically limited to mental functions, and apart from the rules about punctual attendance, and the making of decisions without guidance or alternately the shelving of decisions, the *actions* of the patient are not directly interfered with. The experience with anxiety-hysteria, where phobias are brought into actual play with resultant accessibility of new material, is the one exception which demands a category by itself. Here the active interference is not so much on the part of the physician as on the part of the patient; a task is laid upon him which leads to the *doing* of unpleasant things.

Fortified by Freud's declaration of the necessity for carrying out treatment in a state of abstinence, Ferenczi finds occasion for a new variety of task, in cases with masturbatory touching of the genitals, stereotypies, tic-like movements, namely, the giving up of pleasurable activities. Here is his first illustration.

The patient, a musician with phobias and obsessive fears, amongst other inhibitions suffers from stage-fright and attacks of deep blushing. Although able to practise complicated finger exercises when alone, she cannot do so in public, and more, although really gifted, has the obsessive thought that she *must* blame herself for incapacity. Her breasts are large, and thinking herself to be observed much in the street, she is at a loss to know how to conceal her bust, sometimes crossing her arms to press in the breasts. Yet doubt follows all attempts. She is sometimes shy in manner, sometimes bold, unhappy if not noticed, alarmed if any real attention is paid to her. Her mouth smells, she thinks, yet a visit to the dentist can show no abnormality whatever.

After some analysis with Ferenczi she understands her main constructions, yet her condition does not satisfy him. One day she remembers a vulgar street 'catch,' which her elder sister, who, by the way, was rather tyrannical towards her, used to sing. She repeats the *double entendre* and remains silent, whereupon Ferenczi asks her to *sing* the air, which after a prolonged delay (two hours in all) she does, hesitatingly at first, but later with a full soprano. The resistance continues, but on hearing that her sister was in the habit of accompanying the song with suggestive gestures, he asks her to reproduce these gestures exactly. Having done so once, she begins to show a taste for repetition, which leads to a countermand. Then for the first time come memories of her brother's birth, singing and dancing before parents who dote on her. An order to conduct part of a symphony leads to the discovery of penis-envy (the baton) and the compulsory playing of a difficult piano part sheds light on her dread of examinations.

Her self-blame is on account of the masturbation represented by the finger exercises. Similarly a request to go to the public swimming-bath uncovers the exhibitionistic motive behind her breast-ceremonial, and the discovery that she was passing flatus during the analytic hour in a kind of play, retaining and letting go, led, on the countermanding of this activity, to the tracing of the anal-erotic motive in the mouth-smelling fancy. Finally, treatment was greatly helped by the interpretation of certain movements and gestures whilst on the piano stool: these were carried out and stopped to order, and an unconscious masturbatory practice was revealed.

The technique applies not only in the activation and control of erotic tendencies, but also in the case of highly subliminated activities. A patient whose interest in versification was only partly gratified in puberty is asked to write poetry and displays distinct poetic gift, behind which is the desire for masculine productivity, clitoris-fixation and anæsthesia. When forbidden the new activity, it transpires that really a misuse of talent is in question, the masculine attitude is secondary, a genital trauma having led to displacement to auto-erotism and homosexuality. She only takes to the pen when she fears non-fulfilment of her female functions. The result is a re-established capacity for normal female activity.

Here we have the two stages—'painful' tasks, then 'painful' abstinences, commands and prohibitions. The former render repressed instinct-components into conscious wish-formations and the latter force the awakened excitations back to infantile situations and repetitions. Since these have been subjectively experienced by the patient and objectively observed *in flagrante delicto*, they cannot be denied. In both stages the mechanism is that of producing a situation of privation.

When of course the patient is already active, masturbates, produces symptomatic acts and transitory neuroses, there is no need for the first stage, forbidding alone is necessary, although sometimes it is advisable to encourage first the full acting out of such situations. Urinary habits, flatus activities, sphincter play in general, various gestures, handling of the face, movements of the legs, shaking of the body, are suitable *points d'appui*. Even apparent contradictions in theoretical technique are sometimes permissible, as when a patient threatens to cheat in analysis and is encouraged to do so, or when he seems to be associating beside the point and is arbitrarily brought back to connect and complete the broken thread of thought.

Then as to indications: the technique must be used as little as possible, since the passive attitude is best, not only for the patient, but —and this deserves italicizing—also for the physician. It is a therapeutic adjuvant, to be used sparingly like the forceps in midwifery.

1. Beginners are advised against using it. They may easily go wrong or be led into error, and in any case will tend to lose insight into the dynamics of the neurosis.

2. At all events never employ the technique in the early stages of treatment. The transference must be permitted to develop to a sufficient degree of durability—in other words, to a compulsion—otherwise premature action against the pleasure mechanism will lead to the breaking off of treatment.

3. At the end it is often necessary and frequently induces the characteristic last 'present' of unconscious material from certain cases.

4. It can be used in all forms of neurosis, but it is more often indispensable in obsessions and in anxiety-hysteria; in pure conversion-hysteria it is seldom needed.

In this grouping two dangers are present: *a.* the cure may be too rapid, as where an inhibited woman suddenly becomes bold, is surrounded by admirers, and breaks off treatment at the end of the first stage; *b.* the resistances encountered may lead to the premature termination of treatment.

Masturbation has already been considered, but Ferenczi adds to this a note on forbidding unsuccessful attempts at satisfaction on the part of impotent persons, although this, he says, is by no means an axiom.

5. Active therapy finds a suitable field in character analysis. Here, as with the psychotic, insight is absent, and we have a private psychosis narcissistically tolerated by the ego. If these characteristics cannot be melted down in the boiling heat of the transference love-situation (to use Freud's phrase), active technique can be tried; but the resistance is great, the narcissism defending the infantile memories can interfere with the aim of psycho-analysis, and there is always a risk that the patient may break off treatment.

Ferenczi then asks: Can the attitude of the physician be made use of in a more active sense; can the interpretative suggestion which influences the ego in analysis be carried over in some cases in a kind of pedagogic guidance in which some form of praise or blame can be made use of? Leaving this question unanswered, he makes the

suggestion that, as the neurotic has something of the child in him, child methods are to a certain extent applicable, more especially in the maintaining of an optimum temperature in the transference situation by a shade of coolness in the heated stages, and of friendliness in the reserved phases.

In the earlier part of his paper Ferenczi differentiated psycho-analytic suggestion from the popular variety, in so far as psycho-analytic suggestion does not say to the patient, 'There is nothing the matter with you,' and also in that the psycho-analytic interpretations are based on memories or repetitions, and not explanatory conversion, as by Dubois.

He now anticipates possible retaliatory criticisms from Bjerre, Jung and Adler. But Bjerre neglects pathogenic causes, and contents himself with taking the patient's mental and ethical guidance in hand. Jung detaches the patient from the past and links his attention to the tasks of life, whilst Adler concerns himself not with the analysis of libido, but with the nervous character.

Ferenczi, on the other hand, deals with individual or isolated activities, and even then not as an *a priori* moral influence, but merely to counter the pleasure principle, to dam up eroticism (*die 'Unmoral'*), and to remove obstacles to the progress of an analysis of causes. He may, however, in some stages not only tolerate the erotic tendency, but encourage it.

Returning to suggestion, he insists that in active technique certain measures only are presented, apart altogether from the idea of successful outcome, and, indeed, without any certainty of knowing what the outcome will be. No improvement is promised: rather the contrary. The stimulation of a new distribution of psychic energy promises discomfort, and often disturbs the placid torpor of the stagnant analysis.

Catharsis again hoped to awaken memories and thus release affect; active therapy stimulates activities and inhibitions in the hope of attaining secondary unconscious material. Analysis begins where catharsis ends. Catharsis is an aim and end in itself; active therapy is a means to an end. It increases resistances by stimulating the sensitiveness of the ego, and increases the symptoms by increasing conflict; the new condition of tension or increase in tension disturbs hitherto untouched areas. Like the counter-irritant treatment, it not only discovers hidden foci, but increases immunity; the great vessels are tied and circulation flows through the smaller arteries lying deep in the tissues.

PART II

1. *Consideration of the Ferenczi Technique*

In so far as the phrase ' active technique ' is associated with the name of Ferenczi, it is necessary to be guided strictly by the indications laid down by Ferenczi himself. From these it will be seen that this technique is by no means to be regarded as a therapy in itself, but rather as a special procedure devised to meet a special analytical situation, namely, where the substitute-gratification of libido-impulses forms a barrier to examination of the underlying unconscious formations. This gratification may be present with comparatively little qualification in numerous larval forms of masturbation, or directly in the form of neurotic character-traits ; or, again, it may be qualified by the compromise-formation of the symptom. Hence the application of the procedure may be merely occasional during some analyses or much more constant in others, as, for example, some cases of anxiety-hysteria and in obsessional neurosis. In either instance a prerequisite of its application is the establishment of a durable transference situation where the analyst's active interference is supported by the authority of the imago he represents.

Considering the question merely from this point of view, two criticisms occur, one of general principle, and the other of detail, both of which have been made by Van Ophuijsen.[14] First as to the principle. Van Ophuijsen considers that active technique is really an important alteration in so far as the analyst makes use of the transference-situation instead of immediately analysing it. Secondly, that as these resistance states, which necessitate active therapy, may be regarded as ' repetition ' phenomena, Ferenczi should have limited his rule in the case of larval masturbation by prohibiting this only when it is the source of resistance *at the time.* In reality, Van Ophuijsen's criticism of detail involves yet another principle, that of the therapeutic part played by the compulsion to repeat and the working through of traumata in the transference-situation, and on these points I should like to offer the following observations :—

Transference.—As far as transference is concerned, the situation might be put as follows : In psycho-analysis a ' transference neurosis ' gradually replaces the original neurosis, and this former must be dealt with in turn by repeated analytical interpretation of the repetition-compulsion, as manifested in the transference-resistances. One must

[14] *Bericht über die Fortschritte der Psychoanalyse* 1914–19, p. 131, 1921.

ask, therefore : Do not active interferences on the part of the analyst disturb the transference picture as a spontaneous repetition, since the recognition by the patient of transference material *as such* is greatly facilitated by the passive role of the analyst and his impersonality ? In other words, when the father-imago is revived by a figure that does not advise, persuade, convert, or command, it is more easily recognized *as such* than when it is anchored to the present by a *real* situation in which a physician actually does advise, persuade, convert or command a patient. From this point of view, too, the possibility of blunders present even in an orthodox analysis is heightened by the hazard of piling up even stronger resistances. Again, since the patient is in a ' transference ' neurosis, i.e. an affective relation to the analyst repeating the infantile fixation, he is ' *sensitized* ' to even ordinarily trivial behaviour on the part of the analyst and reacts to it with massive affect, i.e. with a psychical anaphylactic reaction.

In ordinary analysis, however, the recognizable triviality of the occasion conjoined with a prompt analysis of its significance usually prevents a ' second fixation ' occurring. Now since the final stage of analysis is agreed to be arrived at through the analytic dissolution of the ' transference neurosis ' anything in the nature of a ' second fixation ' must surely constitute a difficulty.

The answer of the ' activist ' to this criticism is in effect that he is throwing a sprat to catch a mackerel, that the most important repetition is wanting, being more or less actively satisfied elsewhere, and in such cases, and in such cases only, the durability of the transference can be put to the hazard. If he fails, and the analysis is broken off, he is in no worse case than the protagonist of passive methods who has merely attained stalemate.

This is still open to the counter that it is unnecessary to make a rule of involving the direct authority of the imago in such situations, and that repeated analysis of the gain through illness, of the gain through larval acts, or of the gain from indulging character-traits, can be made to focus the patient's attention on the *performance* or *non-performance* of such traits or acts. In so far as this focusing is arbitrarily determined it is an active step, but it avoids the necessity of the physician, so to speak, entering the arena clad in the mantle of the imago.

As a matter of fact, although Ferenczi frequently mentions the danger of losing a patient inherent in the application of active technique, at only one point does he mention the opposite risk ; speaking of

influencing the outside life of patients incapable of coming to a decision, he says: 'Here the physician should be aware that he is no longer behaving as a psycho-analyst, that indeed his interference may cause positive difficulty as regards duration of treatment, e.g. an unwished-for strengthening of the transference-relationship.'

Repetition Phenomena.—We know from Freud that the transference is in itself a repetition phenomenon, and that the greater the resistance the more does repetition replace memory-work. The main fight then is to prevent repetition obtaining motor discharge and to use the transference when serviceable as a playground in which the patient is given almost complete freedom to expand. This leads to the establishment of an artificial illness, the 'transference-neurosis', a provisional state having the characteristic of real experience. But the interpretation of this experience does not immediately overcome resistance; the patient must be allowed time to work through the compulsion. At this stage, says Freud, 'the physician can only wait and permit a course which can neither be avoided nor indeed hastened'.[15] He summarizes the position later[16] by saying that this transference neurosis must be allowed as little repetition as possible, but notes that the relationship between memory and reproduction varies in every case. The patient as a rule cannot be spared this part of the treatment, part of his forgotten existence must be re-experienced. It would seem then that the conditions under which varying degrees of play can be allowed to this repetition-compulsion ought to be accurately studied before any conclusions can be drawn as to the point at which active interference might be permissible.

We are now familiar with the general economic function of the biological repetition-compulsion in binding traumatic stimuli, and so in working through traumata. There is, however, a natural tendency to regard transference phenomena (involving, as they do, relations with an imago) as *in themselves* the *complete* representation of this economic function.

The extension of libido to the object by means of primary identification, the ultimate mode of object-choice and the vicissitudes which this choice undergoes provide a series of situations during the repetition of which the analyst plays a repertory part. The rôle is mainly that of

[15] 'Weitere Ratschläge zur Technik der Psychoanalyse', *Sammlung kleiner Schriften*, Vierte Folge, p. 452.

[16] *Jenseits des Lustprinzips*, Wien, 1920. English translation: *Beyond the Pleasure Principle*, 1922.

an object, but even where narcissistic choice has prevailed developmentally over the anaclitic type and the analyst is made to play from time to time the part of subject by identification, the situation in both cases represents an extension of libido from ego to object. Since this series of situations has developed gradually from early stages of primary narcissism, it is small wonder that the subject-object polarity should occupy the foreground of the analytic picture, and that the part played by narcissistic libido in repetition should tend to be minimized. Repetition can, however, make use of the analytic technique itself for the working through of auto-erotic vicissitudes, i.e. unconnected with the object, or more correctly, connected with the self as object. This represents the primary narcissistic stage in the modification of instinct before the impulse is turned towards the object.[17] Now, although both auto-erotic and subject-object activities might be included under the common heading of ontogenetic vicissitudes, or individual modifications, of the compulsion to repeat, they are clearly distinguishable from each other as regards amenability to transference influence. It is, of course, true that auto-erotic manifestations are capable of influence through the transference in two ways: first, that historically the subject was induced to abandon conscious manifestations either through the direct influence of the object, or by the influence of the object indirectly as introjected ego-ideal; secondly, that where auto-erotic manifestations are regressively activated, the regression has taken a path which is still associatively linked to the object. It retraces the steps taken in the first limitation of auto-erotic impulses under object influence, and a situation arises which is somewhat loosely analogous to that of regressive hate which really continues love at the anal level.[18]

[17] Cf. Freud, 'Triebe und Triebschicksale', *Sammlung kleiner Schriften*, Vierte Folge.

[18] The various tissue changes induced under hypnosis might be brought forward in support of the complete accessibility of narcissistic libido to object influence. Without going deeply into theoretical consideration of this point (on which much light is shed by Ferenczi in his paper on hysterical materialisation-phenomena), it may be said that such alterations presuppose not only a strong transference capacity (and therefore strong object-modification of subject-impulses), but, as Ferenczi suggests, an advanced state of modification in which the body is 'genitalized.' The induction of such changes, themselves in the nature of a transference 'conversion,' does not preclude the co-existence of a stream of auto-erotic activity more or less inaccessible to transference influence.

But whilst this degree of modification of auto-erotic impulses through the object exists, we know that many of the component-impulses continue from the primary stage to the point of serving the interests of genital primacy without direct modification ; [17] indeed, that they continue to serve pleasure interests apart from object-choice and genital primacy, just as narcissism runs a course apart from the contributions made by narcissism to object-choice. In this sense, then, they differ from the sadism and exhibitionism ' pairs ' by being unmodified, and are autonomic by permission of the pleasure-principle ; [19] repetitions are therefore found not in the transference situation, but in the patient's own aberrations in following the analytic rule, his traits and mannerisms, i.e. not in his relations to the analyst, but to the technique of the analysis. Again, however much the ego may be influenced by the object or by the ego-ideal, it is arguable that the abandonment of narcissistic enjoyment may, under certain conditions, such as ego-sensitiveness, or perhaps a time factor, constitute in itself a trauma comparable with and even stronger than the traumata which lead later to the abandonment of the parental Œdipus relation (or which are caused by this abandonment). I am indebted here to a suggestion of Mrs. Isaacs in reference to suckling, that there may be an optimum psychic duration of this process, curtailing or lengthening of which may prove a trauma in itself. Here then would be an additional source of ' pain,' likely to be worked through by auto-erotic repetition and less amenable to the transference.

Now, although these ontogenetic or individual modifications of the compulsion to repeat comprise the larger part of analytic repetition phenomena, and even so with ' subject-object ' repetitions forming, as it were, a screen behind which auto-erotic repetitions are more difficult to distinguish, we cannot afford to jettison entirely what might be called the phylogenetic aspects of the compulsion. These will consist mainly of two manifestations : first, the primary economic biological function of any organism to use repetition as a ' binding '

[19] It seems probable that even in the case of modified ' component ' pairs, especially the exhibitionism-scoptophilia pair, the primary narcissistic stage has still continuous gratification throughout life. This is less capable of direct proof owing to the fact that in the second stage of modification, namely, the turning of the impulse from the object against the self, a pseudo-narcissistic phase is attained. In the case of the erotogenic zones the continuance of primary organ-pleasure apart from any modification is more easily demonstrable.

mechanism ; [20] and secondly, the repetitions of racial traumata not yet racially worked through. Some hint of the latter is given in the so-called archaic reactions, as in some female types of castration reaction, and in the incompleteness with which in certain archaic types active impulses have undergone passive changes ; of course, the idea of psychic phylogeny is in keeping with this assumption.

At this point we reach the delicate question of the hereditary factors operating on ego-development, not only phylogenetically, but individually. In particular one would have to consider whether the history of racial libido-development can work or has wrought any permanent change in ego-structure, and secondly how far, in any individual, permanent ego-injury can be wrought by massive libido disorder.

However this may be, a point arises in the consideration of active technique calling for careful decision ; how far, that is, repetitions should be merely interpreted, or, assuming that they may be actively interfered with, what interval should be allowed for working through ? This problem, interestingly enough, is not necessarily solved even when acting is converted into memory work, since the function of repetition may still be operative auto-erotically when ontogenetic libido-fixation has been loosened, and is probably in any case a permanent factor in the sense of biological function. Not only so ; the conversion of acting into memory-work may reach a stage in working back at which early experiences, e.g. primal scenes, etc., cease to be capable of direct reproduction in adult recollection, and may quite conceivably be only capable of reproduction as repetitions. Perhaps the best example of this class of experience would be the cumulative engrams connected with the gratification of the oral libido.

The question of determining the optimum amount of repetition in analysis is obviously one requiring the nicest judgment ; a rather outstanding example of the difficulty exists in cases such as [21] one treated consecutively by two analysts for over two years, in which daily one-half of the time was spent in the working through of rage affect. Of an opposite type are cases of extreme transference passion where insight is obscured by greater or lesser degrees of projection ; here some limitation of analytical repetition is called for if the ultimate success of the analysis is not to be jeopardized. Again, where the

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[20] Cf. *Jenseits des Lustprinzips.*

[21] Personally communicated by Abraham.

technique is adapted by the patient to satisfy mainly urethral, anal and onanistic impulses, the procedure must vary greatly; some hint as to the proper procedure might probably be gained by estimating the amount of modification such impulses seem to have undergone in the history of the individual. Where the larval formations are in the nature of regressions, or where they are adapted to the expression of guilt consciousness or object-defiance, it is probable that active prohibition can be employed effectively. Again, where the larval expression in 'association' form of anal or urethral activities plays into the hands of the latent exhibitionist, active interference will probably have fruitful result. On the other hand, one might go so far as to say that, where narcissistic fixation is strong or where the links originally binding the ego to the object have been weakly forged, active technique is bound to fail in that the transference does not hold the key to the situation. It is possible that in the cases described by Ferenczi regression or guilt factors largely determined the persistence of larval traits, but it is clear from a consideration of the second stage of his active technique (when, after interpretation, the newly encouraged or demanded activity is prohibited) that there is a danger of allowing too short a repetition interval to elapse.

Ætiological Factors.—Here, again, a decision would depend on numerous factors, of which the condition of falling ill would seem to be the most important. We know from Freud [22] that, apart from that evolution of illness represented in the series privation, introversion and phantasy investment, regression, conflict and compromise-formation in the symptom, a second type exists which falls ill in an attempt to fulfil the demands of reality, i.e. not because of a privation imposed by the outer world, but because, in an attempt to exchange from an older gratification to a later sanctioned gratification, the patient wrecks himself against inner difficulties. An exaggeration of this latter type is seen in the third type, where, owing to developmental inhibitions, the patient turns ill as soon as he passes childhood and has, outside childhood, never reached a normal phase of health. The fourth type exists where, at certain ages and for certain biological reasons, the libido is suddenly increased, and consequently a relative privation occurs. Of course, none of these types are pure, but it would seem that only in the first and last (where absolute or relative

[22] 'Über neurotische Erkrankungstypen', *Sammlung kleiner Schriften*, Dritte Folge, 1921, p. 306.

libido frustration occurs) is the application of active technique at all promising, and that in the second and third types (where ego-development is faulty) active interference, if any, should be more of the pedagogic type. The criterion is in the last event the condition of the ego. A similar condition is seen in the analysis of young people and of those of rather advanced years. Hug-Hellmuth [23] shows how in the adolescent the technique is altered in an active direction, but more as a strengthening under educational guidance. As regards Ferenczi's type of activity, she thinks that the setting of tasks to children, especially those with inferiority-feeling, is certainly indicated in the later stages, but she is none too enthusiastic, and says later, 'A careful avoidance of *direct* prohibition is more important, and taking counsel with the child is better than both'.

Again, Abraham [24] has shown us that in advanced years cases are not necessarily refractory to psycho-analysis, that the age of the neurosis is of more importance than the age of the patient. He definitely alters his technique, however, by treating such cases more like children, encouraging more and explaining more, and often providing stimuli by spontaneous reference to previous work.

Alterations in the usual passive technique such as those of Hug-Hellmuth and Abraham, based as they were on mature consideration of empirical data, go far to confirm the suggestion that no active step should be taken in the usual analysis until something definite is known of the patient's ego-structure. To say this is, in one sense, merely to repeat one of Ferenczi's pre-requisites, viz. a serviceable transference; but, on the other hand, it is important to distinguish the disorders of the whole ego induced by libido disturbance from more serious permanent impairments of ego-function. Finally, the possibility that a neurosis may itself be a kind of defensive screen protecting underlying ego-disorder adds a degree of urgency to the suggestion.

A Special Difficulty.—During the theoretical consideration of the transference situation it was suggested that one of the dangers of applying active technique was the production of a 'second fixation', in that the analyst's injunctions would lend colour in reality to the unconscious identifications of the patient. A practical instance of this, by

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[23] 'Zur Technik der Kinderanalyse', *Zeitschrift für Psychoanalyse*, Bd. VII, 1921.

[24] 'Zur Prognose psychoanalytischer Behandlungen in vorgeschrittenem Lebensalter', *Zeitschrift für Psychoanalyse*, Bd. VI, 1920.

no means uncommon in routine analysis, may give rise to especial difficulty, and justifies being singled out for emphasis. It is found in those persons who see in the analytical situation a substitute for coitus, where the bearing of the analyst is summed up by the patient in terms of sexual aggression and is interpreted in accordance with heterosexual or homosexual identifications.

The converse situation, in which the physician himself regards the analytic situation in terms of aggression, finds an interesting and, from the point of view of active therapy, a telling illustration in a paper delivered at the Berlin Congress (1922), where von Hattingberg [25] considered the significance of the analytical situation itself, paying meticulous attention to the relation of physician and patient, and the state of aggression represented by the supine position of the latter relative to the analyst. It might be argued, of course, that the deeper one carries the analysis either preliminary to or as the result of active technique, the less likelihood there is of such confusion. This, however, would scarcely apply in the case of masochistic impulses which are so deeply rooted. The use of orders and prohibitions with their avowed intention of causing ' pain ' is surely calculated to play into the hands of the masochist and possibly strengthen the guilt feeling, which, as Freud has pointed out, is responsible for so many of the cases which remain refractory after a long and seemingly complete analysis.[26] In such cases active therapy would defeat its own ends by providing another displacement in place of the one attacked.

It might be added here that, although Ferenczi has wisely emphasized the inherent dangers of the method, and the risks of failure, he has not yet published a detailed account of the mechanisms leading to failure ; this would have been a valuable supplement to a most valuable contribution.

Summary.—The application of active technique tends to increase the difficulties of transference solution by inducing a ' second fixation ', especially where the patient exhibits strong masochistic trends. It affects transference repetitions (involving object-choice), and these have to be distinguished from auto-erotic vicissitudes of the repetition-function. The latter, especially those adapted to unmodified narcissistic gratification, are less accessible to transference influence. Further, there are various phylogenetic manifestations of the compulsion to

[25] ' Zur Analyse der analytischen Situation ', *Zeitschrift für Psychoanalyse*, Bd. X, 1924.

[26] *Das Ich und das Es*, 1923.

repeat which operate functionally or in response to ego-defect. Hence the determining of an optimum period for 'working through' must vary widely. The valuation of developmental or secondary injuries (of whatever source) to ego-structure is an essential preliminary to the tentative application of active technique.

2. *Other 'Active' Methods*

It remains to consider what methods of approach other than those described by Ferenczi might be included under the more general term of active forms of therapy, and to inquire on what theoretical grounds they are based. In one instance a question of expediency determined the use of a hybrid active technique, where Simmel [27] employed a kind of modified catharsis in the treatment of war-neurosis. He laid great stress on abreaction during hypnosis, but found dream-interpretation of invaluable assistance, and made use of hypnosis to make the patient dream in his presence. Special difficulties and the limitations under which this work was carried out rendered full analysis impossible, and in any case no new point in theory is concerned. It is perhaps interesting to remember in this connection that Freud [7] in one paper anticipated a state of affairs where, in response to growing demand, a modification of psycho-analytic technique involving suggestion and hypnosis methods might be inevitable.

Work by Nunberg, Hollos, Ferenczi and others on active measures in the treatment of psychotic conditions cannot be conveniently dealt with here. Although exceedingly important, forming in fact the last of four possible main divisions of technique, viz. the technique in childhood, in the neuroses, in old age, and in the psychoses, and although a necessary complement to the full understanding of the technique in the transference-neuroses, it can be excluded from discussion mainly on the grounds that the use of active technique in the sense of the papers already abstracted has, with the possible exception of the neurotic character-trait, centred round libido analysis and presumed a large degree of ego-integrity.

In the same way special technique in childhood is also excluded, since the methods of Hug-Hellmuth are not devised for specially resistant cases, but empirically to meet a special pedagogic-analytical situation, though even here the paper of Sokolnicka [28] suggests that

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[27] *Kriegsneurosen und psychisches Trauma*, Leipzig, 1918.

[28] 'Analysis of an Obsessional Neurosis in a Child', INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. III, 1922.

with children also the question of active pedagogic interference guided by analytical judgement is not quite settled as against the claims of methodic analysis.

Passing these over, we find that, in general, work on this subject is connected intimately with a study of resistance manifestations.

Resistance.—An early paper by Reik [8] considers the factors here as three-fold. The main component is narcissism. The physician becomes identified with the conscience (the ego-ideal being built up from primary narcissism) and therefore bears the full brunt of resistance. The second component is the hostile feeling once attached to the father, later developing as a reaction to the endopsychic perception of the patient's own homosexual tendencies towards the father. A third is the anal-erotic component. Reik also emphasizes the role of the physician as castrator and the part played by exhibitionism. He then describes many of the more common manifestations of resistance-compromise occurring outside as well as during analysis, recommending careful analysis of, amongst other forms, dumbness (a combination of shame and hostility together with punishment for the hostility: dumb = dead), loquacity, and premature unsuccessful attempts at intercourse on the part of impotent persons. Abraham's paper [29] is confined to the study of a special group of neurotics who produce more or less permanent resistance. The most important characteristic is narcissism and an attitude of stubbornness against the father. The transference is poor, and the patients grudge the analyst his father-role; they wish to do things themselves, and alone, and an identification with the physician takes place, like a child *playing* the father and wishing to do it better. Auto-analysis is a narcissistic self-enjoyment in defiance of the father, and is really an onanistic equivalent. The patients were chiefly obsessional neurotics.

Abraham calls attention to the connection between 'association' and defæcation and between 'association' and flatus, the patient's problem being 'if, when and how much.' In such anal cases the cost of treatment even prolonged makes no appeal, since these patients are more parsimonious with unconscious material than with money; nothing is too dear for them to preserve their narcissism. Abraham suggests an alteration in the usual technique in these cases, having discovered that a surprising amount of material may be obtained if

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[29] 'Über eine besondere Form des neurotischen Widerstandes', *Zeitschrift für Psychoanalyse*, Bd. V, 1919.

the patient is instructed in the narcissistic and hostile nature of his resistance right at the beginning of the analysis. This however, is as far as he goes in suggesting active interference. At this point the interesting paper by Reich [30] is relevant in so far as he deals with the analysis of two special narcissistic types and suggests some alterations in technique.

In considering factors conducing to the neurotic character-trait, Reich differs from Alexander, who was inclined to regard such traits as the result either of libido-pressure not in itself strong enough to force its way to symptom-formation or of repression too weak to prevent some degree of gratification in reality. Reich thinks the 'trait' is an expression of damaged integrity of the whole or part personality. Behind the castration feeling common to all cases exists a strong narcissistic constellation, itself the result of overstress of erogenicity in oral, anal and urethral zones. This increases ego-libido, and sets up irritability of the whole personality. The more ego-libido is disturbed, the more diffuse the symptom. That hysterical symptoms can be circumscribed is due to their concern with object-libido. The neurotic character-trait is therefore due to a predominance of disturbance in ego-libido; it does not lie between health and neurosis, but is more serious than neurosis. Reich then describes two narcissistic types, one with manifest inferiority-feeling but strong latent narcissism, the other with latent inferiority and manifest compensating narcissism; both are of anal-urethral disposition, both present great difficulty in treatment and in both cases Reich has adopted at certain stages of the treatment an 'active' modification of technique. Briefly, there comes a point in analysis of types with manifest inferiority-feeling, when the analyst does not attempt to reassure the patient during his self-depreciation; on the contrary, he agrees with the patient's self-criticism, pointing out, however, the latent basis of superiority. In the opposite type, with latent castration-inferiority, Reich found that in the midst of self-laudation, it often advanced the analysis to get the patient to rise from the couch and sit opposite.

Two facts emerge from consideration of the literature on resistance. It would seem that apart from the active technique practised by Ferenczi there is no organised method of active interference, and that if there is to be any substitute for active invocation of the imago's

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[30] 'Zwei narzisstische Typen', *Zeitschrift für Psychoanalyse*, Bd. VIII, 1922.

authority it can only be effected by a more thorough application of a rigorous deterministic attitude during analysis of such cases, to be continually brought into play during periods of resistance, whether of positive, negative or narcissistic origin. On the other hand, it is to be noted that in examining the causes of resistance to treatment all three writers have paid considerable attention to phenomena which have been described earlier in this paper as narcissistic or auto-erotic modifications of the repetition-compulsion.

To discuss therefore at what stages the application of stricter analytic determinism is indicated, it is necessary to familarise oneself with the various forms of narcissistic ' analytical ' gratification, and especially with the numerous character-traits and their classification.

Analytical Auto-Erotism.—The outstanding features of the history of transference-dynamics are the division of transference into positive and negative, the operation of ambivalence, the fact that positive as well as negative can cloak a vigorous resistance, and that working through infantile experience can cover equally intense resistance. That the analysis itself can be made use of to exploit auto-erotic stages and characteristics, i.e. repetitions in which the necessity for imago-co-operation is only secondary, has not received the same systematic study. Not only then can coitus and pregnancy situations be gratified in movement and spoken word during the analysis, but, as Ferenczi, Reik and Abraham show, associations can be exploited in the interests of anal-erotic activities (flatus and defæcation), whilst onanistic satisfaction can be displaced not only to association, but to innumerable symptomatic acts and mannerisms. The intense satisfaction of urethral erotism in association, e.g. the continuous or interrupted flow (as where one of my patients identified his free associations and urination in the common phrase, ' a flow of golden sovereigns ') is probably not sufficiently recognized. Further, although exhibitionistic and scopto-philic impulses and their reaction-formations are easily recognized and interpreted as such, the persistence of this trait as a possible libido leakage in an ' association ' form requires constant handling. Ferenczi has recognized this in insisting on the use of obscene words without euphemistic alteration and in the exact detailing of all phantasies. In the writer's opinion the same applies to the defensive use of *adult obscenity* to cover infantile experience. Just as inhibition in the use of obscene words current in adult life is a measure of the repression of direct exhibitionistic or viewing activities, so a glib use of the same words may be a measure of the strength of reaction-formations, i.e.

obscenity may be employed as a defence against obscenity. Moreover, sadistic and masochistic impulses in addition to more obvious forms of gratification can obtain satisfaction in choice of word and speech forms during analysis, as for example where another of my patients played frequently with clang-associations based on the 'hard C' or 'K'; this was found to gratify oral, anal and urethral impulses and to provide onanistic satisfaction, the effort necessary to sound 'K' being at once defæcation and orgasm. Castration was also represented and the series 'coruscating', 'kak', 'cock', 'cunt', 'catsmeat' and 'cough' was a tabloid version of the patient's complex activities. Urethral erotics on the other hand usually dwell on the sibilants.

We are again indebted to Ferenczi [31] for suggestions on this very point. In an early paper he calls attention to the use of simile in analysis and regards the interpretation of such as a not unimportant part of technique. The concentration on seeking the comparison leads to a lessening of censorship, so that we get in the simile memory-traces from the life-history of the individual. One patient, for example, likens psycho-analysis to a cure for tapeworms, which continues unsuccessful so long as the head remains in, and subsequent analysis of the simile sheds valuable light on his identifications.

Important as are these auto-erotic gratifications in words, phrases and modes of speech, it would be a mistake to neglect the object-relationship which can be represented in individual words and phrases. We have here an interesting contrast to transference-repetitions, which, as we have seen, tend to obscure auto-erotic repetitions. Further, the manipulation is in both instances peculiarly calculated to foster analytic resistance. We know from Freud [32] that the first real investment of objects is a 'thing'-investment which is contained in the unconscious, and that the possibility of any object-presentation becoming conscious depends upon a union of the 'thing'-presentation with the corresponding 'word'-presentation which over-invests the former. He explains how in the transference-neurosis repression of presentations consists in denying to this 'thing'-investment translation in words directly connected with the object. Hence the schizophrenic having withdrawn instinctual investment from object-presentations attempts to regain the object by hypercathexis of the

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[31] 'Die Analyse von Gleichnissen', *Zeitschrift für Psychoanalyse*, Bd. III, 1915.

[32] 'Das Unbewusste', *Sammlung kleiner Schriften*, Vierte Folge, p. 329 ff.

word presentation. Now whilst these word-manipulations in the schizophrenic are subject to the ' primary process ' in a very marked degree, and the neologisms are seemingly quite without meaning, we have reason to assume from the mistakes, neologisms and word-plays so frequently met with in everyday analysis that a similar process is at work with perhaps a different aim. The schizophrenic attempts to heal himself, the neurotic in all probability to retain gratification of unconscious wishes by displacement of investment from thing to word-presentations. However that may be, the necessity of distinguishing auto-erotic from object word-play remains.

The Character-Trait.—In the use of words, either during analysis or in everyday life, we have something which is exceedingly characteristic of the individual, and the question arises whether the general term ' neurotic character-trait ' is not capable of subdivision. The character-trait is considered by Alexander [11] as standing midway between neurosis and health, by Reich as being ultra-neurotic, by Ferenczi as a private psychosis. Its characteristic is that the patient gets more *real* satisfaction for libido-formations and, in so far as its repetition leads to injury of his own interests, substitutes a real punishment for a symbolic punishment. The patient adopts a stereotyped relationship to life, and makes this a medium of expression. Alexander has suggested that either a relative damming up of libido or inefficient repression is the main factor in its production; Reich, as we have seen, attributes the trait to a narcissistic regression which is necessary for toleration of it. Alexander's suggestions can both be reduced to a quantitative factor, and in this connection Freud's [33] recent pronouncement is of importance, viz. that neurotic formations are not in themselves so important as the amount of attention (i.e. libido-cathexis) they receive. This would suggest that Reich's regression factor is only important in so far as it determines the amount of ego and object libido respectively contributed to the character ' formation '.

Adopting the term ' neurotic ' trait without prejudice, it would seem possible to separate traits in which the ' word '-presentation is mainly affected from traits where relationship of the self to actual objects (including the self) is concerned. In both groups, too, a main subdivision is possible, viz. traits concerning the subject and traits concerning the object. This subdivision is, perhaps, more difficult in

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[33] ' Certain Neurotic Mechanisms in Jealousy, Paranoia and Homosexuality ', International Journal of Psycho-Analysis, Vol. IV, 1923.

the case of 'word'-traits, but in the other instance a line can be drawn more easily between object character-traits and auto-erotic character-traits. The former are then neuroses of action with play and gratification in the real outer world, the latter are neuroses of action with play and gratification on the real self. Gratification of oral libido again provides numerous examples of the auto-erotic trait (sucking and chewing pencils, chewing pieces of paper, smoking, etc.), whilst nose-picking, ear-boring, kneading bread, etc., exemplify anal traits. It is true that in these activities a regressional object-relationship is also found, and without question a 'mixed' (over-determined) trait is the rule. Just how mixed it is can be gathered from the parallel instance of onanism (not in itself a trait); here one can trace in operation at the same time direct organ pleasure, narcissistic phantasy-formations and object phantasy-formations. This is probably true of the 'smoking' trait. Now it is generally agreed that in the neurotic character-trait we find one of the most potent factors in continued resistance. Further, it is likely that such traits as gratify unmodified narcissistic libido are much less calculated to give rise to unconscious guilt feeling (apart, of course, from racial manifestations of this), can operate independently of the transference situation, and in so far as they are bound up with imago-representations are less amenable to influence and more adapted to the defiance aspect of the negative transference. In short, there is every reason to believe that in the patient's own use of analytical material and situations there is wide scope for substitute-gratification; possibly here takes place that leakage of libido which, if unobserved, might lead ultimately to the necessity for positive imago-interference.

Analytical Applications.—It has been suggested that the only substitute for 'active' technique would be a deliberate focusing of attention to manifestations of resistance, but it does not follow that it is either practicable or politic to examine all such manifestations arbitrarily. Indeed, if we classify the unconscious manifestations of the analytical hour in a somewhat rough way, it will be seen that each of these requires different handling. It is agreed, for example, that direct attack on *symptom-formations* is inadvisable for the excellent reason that it is hoped to recreate them in a fresh neurosis within the transference. The *transitory symptoms*, however, are more amenable to direct attack, and it is generally agreed that the *symptomatic act*, verbal slips, etc., make excellent material for immediate analysis, often uncovering intense resistances.

Practice in the handling of *dream-material* seems to vary con-

siderably, but whilst on the whole it is to be regarded more as a 'theme', it is still available on special occasions for deliberate analysis, as distinguished from running elucidation in the course of free association. Finally, as we have seen, the *character-trait* covers numerous manifestations not only in everyday speech and conduct, but in analytical speech and conduct; these provide ample cover for the strongest resistance, and would require not only continuous analysis, but at times of crisis deliberate survey and analytical scrutiny.

It is at any rate a legitimate suggestion that before applying the direct active technique of Ferenczi, a persistent analysis should be made, in order of accessibility, of the symptomatic act, the transitory symptom, repetitive transference-phenomena, auto-erotic repetitions, and finally the neurotic trait.

On a properly constructed couch, every alteration from the supine attitude no matter how slight, every sound, no matter how inarticulate, has to be regarded as strictly determined and during resistance periods as material for unwearied analysis. Failing any advance by this method, the next justifiable step would be the deliberate focusing of analytical attention, whenever possible, on the performance or non-performance of certain substitute-formations, together with a rather arbitrary consideration of narcissistic factors in resistance after the manner of Abraham. If this again failed, the analyst would then take into account the type of falling ill, the quantitative investment of symptoms and—a factor which Jones [34] emphasizes on resistance—the existence of gravely defective harmony in the environment, before proceeding to exploit his imago authority by the issue of prohibitions.

Terminology.—It is probable that the use of the term 'active' is responsible for some of the difficulties in considering 'active technique', and the word is certainly calculated to give rise to confusion of thought in the minds of enthusiastic psycho-therapists. On the other hand, Ferenczi has rightly queried the accuracy of the term 'passive' as a description of current therapy. It would, perhaps, be advisable to adopt some terminology which would give a hint as to the psychological mechanisms implied. From this point of view, the 'active technique' of Ferenczi is essentially 'object' therapy, inasmuch as it depends for its success on the links formed at the earliest stages between the ego and the object.

Regarded from the point of view of libido-investment, it is

[34] *Papers on Psycho-Analysis*, p. 376, London, 1923.

'quantitative', a therapy alternately of 'expansion' and 'deprivation', of 'flooding' and 'damming up'. It implies a temporary 'displacement' along 'regressional' paths; it is not so much 'active' as 'reactivating.'

'Passive' therapy, on the other hand, whilst in the main an 'object' therapy, probably owes some of its success to the play given by the technique to auto-erotic impulses, not only in the production of associations, but, as often occurs, by spontaneous attempts at interpretation.

In the latter instance this 'auto-analysis' is frequently a cover for strong resistance, although, like other resistance-repetitions, a certain amount of play must be given it. The pride in producing associations is in a somewhat different case, and might be regarded in one sense as a kind of temporary sanctioned sublimation of auto-erotic impulses, albeit one which lends itself in a unique way to repetition interests. In a sense, too, it could be said that 'passive' therapy is of the most advanced type possible, in that it implies an artificial stabilizing of the authority of the ego-ideal, and 'active' therapy would seem to be an intermediate stage between passive therapy and analytical suggestion. The deliberate focusing of attention on performance or non-performance of substitutive acts or speech is less a reinforcing of the ego-ideal than the providing of a stimulus-situation with which the ideal must deal. The series would then run: passive interpretative technique, active interpretative technique, and, lastly, the Ferenczi technique based on transference authority, for which some such term as 'reactivation (or congestive) technique' would seem more applicable than the one at present used.

3. *The Position of the Analyst*

Assuming that direct imago-interference is justifiable, there are certain implications consideration of which cannot be avoided. First, what are the logical or expedient limits to laying injunctions on the patient? If, for example, a patient practises larval forms of narcissistic gratification or exhibits auto-erotic traits which, if carried out in their original direct form, would give rise to conscious inhibitions, there does not seem to be any reason, from the purely theoretical point of view, why he should not be asked to reproduce on the couch any one or all of these direct forms.

Ferenczi, it will be remembered, was not content with a performance of his injunctions during non-analytic periods, but insisted on the inhibited act being performed in his presence. And if there are

no theoretical limitations to the scope of active technique, at least the empirically expedient limitations should be understood thoroughly.

Then as to the bearing of the analyst. If the latter may stimulate analysis by means of injunctions and prohibitions, should he not be permitted in the last resort to make use of a kind of imago pantomime by actually imitating before the patient what he considers to be a significant imago-detail? The case reported by Groddeck [35], where he stimulates his patient by getting up and imitating before her a certain limping gait, suggests numerous possibilities, which become even more relevant when we consider the training of analysts themselves. It is perhaps a moot point whether all persons being analysed for training would present resistances necessitating the application to themselves of active technique, although, regarding this matter from the point of view of quantitative libido-investment, it is theoretically presumable that they do. In any event, it would seem a prerequisite for the application of active methods that the analyst should have experienced the tension produced by imago-interference—in short, that active therapy should begin at home. It has, of course, been frequently argued that self-analysis is doomed to superficiality, and theoretically it can be understood that the transference-repetition of infantile situations, except in the purely primary narcissistic stages, cannot be attained in the absence of an imago (as Freud puts it, ' In the long run, no one can be slain *in absentia* or *in effigie* '). Clearly Freud's definition of resistance as anything that interferes with the course of analysis applies excellently to counter-resistance. Now, since counter-resistance, like resistance, has a sadistic component, the situation of causing ' tension-pain ' in the patients is obviously calculated to play into the hands of this component.

Studying works on technique with the aid of Ferenczi's simile-analysis, we find much food for reflection. From a recent book on technique can be taken the following phrases, e.g. ' penetrating ', ' cause no pain ', ' touch lightly with your probe ', ' use of force ', ' with a steel fist ', ' violence, short and sharp '.

It was probably his own reaction against a similar situation, together with an increased sensitiveness to it, which led v. Hattingberg to criticize the analytical supine position as affording, both in actual arrangement and in interpretative technique, opportunity for satisfaction of the analyst's unconscious aggression. His criticism missed

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[35] ' Eine Symptomanalyse ', *Zeitschrift für Psychoanalyse*, Bd. VI, 1920.

the mark because he read his own conflicts into a theoretical consideration of technique, but it is an excellent example of that same sensitiveness which has already been advanced as one of the reaction difficulties of applying active technique to the patient; indeed, the criticism would be actually justified if an analyst were unaware of an unconscious temptation to indulge aggressive components. It must be granted, of course, that, *cæteris paribus*, the opposite risk exists in passive technique, namely, where the analyst, by masochistic identification, refrains from exploiting fully the possibilities of passive technique, but this again is a criticism of the analyst's training, and not of analytic method.

Appendix [36]

Since the foregoing paper was written there has appeared, as one of a new series of psycho-analytical publications, an essay on the 'Developmental Aims of Psycho-Analysis', by Ferenczi and Rank.[37] In a footnote to the introduction the authors state that previous work by one of them on 'active' methods has been either ignored or misunderstood by the majority of analysts. That the work has been ignored in periodical literature may perhaps be due to increasing pressure of contributions on other important matters; in this sense the criticism is perhaps justified, but in this sense only. Indeed, one might go so far as to say that the interest aroused by Ferenczi's work has been reflected not only in animated discussions among groups, but in a constant and increasing stream of private discussion and debate. That it has been misunderstood is a possibility not to be excluded; indeed, the footnote goes on to suggest that misunderstanding may be due to the fact that the papers in question did not deal sufficiently with the orientation of the method in respect to other technical procedure. We must remember, however, that many other generalizations about technique (transference, resistance, repetition, etc.) have been put before, and have been accepted by, the same psycho-analytical audience which is now credited with misunderstanding this latest expedient. This is a psychological phenomenon which can scarcely be explained away on the score of lack of proper orientation. Quite apart from motivations of unconscious resistance,

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[36] Added in April, 1924.

[37] *Entwicklungsziele der Psychoanalyse*, Internationaler Psychoanalytischer Verlag, 1924.

there are two equally feasible explanations: either that satisfactory empirical data were not yet available, or that there existed some general recognition of a change in the dynamic point of view involved.

However that may be, the authors have at any rate compensated for any 'lethargic' reaction on the part of their readers by official canonization of 'active' methods in a definitely, though perhaps too briefly formulated, scheme of therapeutic procedure. Now it must be noted that in the same periodical literature during the same time no supplementary clinical evidence on 'active' methods has been adduced. On the other hand, one of the authors has published a paper [38] on libido-processes in treatment and later a more ambitious treatise [39] in which all life-processes, including psychological healing-processes, have been regarded from one refracting angle. Hence it is, perhaps, not unfair to suggest that this recent authorization of 'active' methods is to some extent at least the result of a happy conjunction of forces, whereby a tendency to give fixed form to treatment at the same time countenances and supports a previously isolated series of important observations. This collaboration adds greatly to the authority of the writers' pronouncements, an authority to which their previous distinguished contributions would in any case render them entitled, but it has nevertheless some of the disadvantages of composite presentation.

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Very briefly then, since one assumes that the essay itself will be carefully studied, the position is as follows:—

Freud put the main accent on 'remembering' during analysis and regarded the substitution of remembering by a tendency to 're-experience' as a resistance. Ferenczi and Rank regard repetition not only as unavoidable, but in certain instances as the only way of reproducing the actual unconscious. Reproduction therefore is not to be limited, but provided one knows how to control the phenomena, to be insisted upon. When, on account of anxiety and guilt-feeling, repetition is hindered by resistance, this in some instances can only be overcome by active interference, by insisting on repetition. Repetition is therefore the main agent in technique.

For the analyst, psycho-analysis of the patient represents a process

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[38] Rank: 'Zum Verständnis der Libidoentwicklung im Heilungsvorgang', *Internationale Zeitschrift für Psychoanalyse*, 1923.

[39] *Das Trauma der Geburt*, Internationaler Psychoanalytischer Verlag, 1924.

within the libido-development of the latter having individual form and definite duration. This process takes an automatic course and the physician's duty is merely to interfere when resistance disturbances require correction. Analysis permits libido expansion which is often inhibited in real life ; it must at certain points insist on this expansion. In general the analyst behaves rather passively towards repetition, as an object or rather phantom object ; where correction is necessary he behaves 'actively'.

In analysis we have to deal with phases of resistance and of transference, the overcoming of which goes on during the main analytical work, which one might describe as a treatment by libido-withdrawal (a 'lowering' cure). In the resistances of the ego we meet with mainly preconscious memory-material or manifest character-peculiarities and ideal-formations. These are overcome gradually. The narcissistic resistances are met with early and often give rise to the greatest difficulty, sometimes necessitating narcissistic injury or temporary suspension of the old ego-ideal.

From the transference there can be reproduced portions of disturbed infantile development ; this takes place by translation of unconscious manifestations into the language of consciousness, also by the tendency to repeat old libido-situations. In contradistinction to the manifestations of the resistance-phase, we find here a reproduction of situations which for the most part have never been conscious. These are intensively experienced for the first time through analysis of the transference. The main resistance here is infantile anxiety (guilt-feeling in relation to the parents), which arises from the conflict of ego (ideal) with libidinal tendencies. The neurotic has an excess of guilt-feeling, the reduction of which by partial analytic resolution and abreaction enables libido-tendencies to appear in the form of transference, to be made conscious and to be worked out (*verarbeiten*).

If infantile libido has thus been freed from repression, if the patient has with the 'active' assistance of the analysis found courage to recognize his libidinal tendencies, we have then to separate from the analytic situation the infantile libido reproduced in the transference. This is a special phase of libido 'weaning' or, in analytic terminology, it constitutes the correct analysis of the transference. The artificial transference-situation with its now actual tendencies towards fixation must, after suitable working-through, be resolved by demolition of the transference. This must take place gradually as did the automatic libido-development of the first phase under ego-inhibitions. At the

point when libido-development is completely unravelled and transfered to analytic fixation, interference on the part of the analyst is directed towards the duration in that 'he sets an appointed time by which the unwinding of threads from the analytic reel to the spool of reality must be complete'. This must be adhered to apart from any seeming 'progress' made by the patient in the meantime. New ego-resistances appear; the patient wants real libido-gratification in analysis. This must be renounced and the results of analysis accepted.

In the first phase of analysis the patient calls in investments from the advanced ego-positions (personality, neurosis) and guides them back to the Œdipus situation and its fore-stages. The real resistances that are aroused here do not disturb analytic work; they act like a watch-spring in regulating and dosing libido-processes. But they are also more than functional; they reproduce in themselves, hence their analysis is of the utmost importance. If this is successful, the transference in the full unconscious sense is now established. The nature of transference and of resistances show in each case what has happened to the Œdipus libido. In this sense the castration complex represents in analysis the negative Œdipus complex; it is a neurotic means of defence making use of normal infantile bisexuality. With this investigation the disease is now rendered superfluous. Activation and resolution of the primary neurosis in analysis correspond to the chronological sequence in disease; infantile neurosis, clinical neurosis. The first phase represents ego-education in so far as the ego is taught to tolerate ideas running counter to its requirements. In a later phase, after transference is developed, infantile libido-development is completely expanded. The stage of libido-weaning is carried on by ego-energies from the new ideal, plus a component of natural egoism. These ego-energies are, of course, like the capacity for transference, present in all cases which are not insane. On them depends the healing process, i.e. a *further* transference from analyst to reality. The patient turns to what life offers; sublimation is compressed into a short space.

The creation of the analytic situation reproduces the infantile trauma. The patient shows that it is the ideal parent-imago he wants. We cannot give this in the form he wishes, and even if we did, '*as is often the case*',[40] we should only apparently 'cure' him by making him happy in love. We must bring him up to a painful experience, i.e. the conflict between libido-tendencies and the ego-ideal. Transference

[40] Reviewer's italics.

establishes a provisory ideal against which the old ideal defends by resistances. These frequently take the form of father-identification with exhibition of obstinacy. Even in this first phase of analysis active interference is required which 'need not go beyond that degree of parental authority existing in the transference'. When these ego-resistances are overcome and the transference is widely established, reproduction continues until libido-resistances arise; these fight against recognizing that libido wishes are unattainable in analysis. At this point the nature of the transference is first explained. All explanations and translations are here merely a first resource. In general, the analyst only ceases to be passive when resistances demand some regulation of libido-processes, and here mere translation is less important than understanding the tendency of associations. Every expression of the patient must be understood and interpreted as first and foremost a reaction to the present analytic situation.

Abreaction of affect is still the important therapeutic agent, but with this difference, that in the original catharsis affect was connected with the original experiences, whereas in analysis affect is discharged through and by means of the analyst and analysis. It is the difference between seeking memories to reach affect, and provoking affect to uncover the unconscious. This creates, so to speak, 'new actual memories'. The state of privation represented by analysis constitutes a trauma-repetition which is essential to bring about therapeutic conviction.

Later, in a historical review of technique in which certain previous tendencies are criticized, the authors warn against adopting 'wild activity' as a substitute for overcoming technical difficulties. They state specifically: 'The moderate but, if need be, energetic activity required in analysis is as follows: the physician to a certain extent actually fills the role thrust upon him by the unconscious of the patient and his flight tendencies'. This encourages inhibited repetition-tendencies. 'Where the repetition comes about spontaneously, provocation is unnecessary.' In describing the relations of theory to practice, the authors recall how wider application of the new 'activity' followed from experiences in dealing with anxiety-hysteria when the patient was made to face certain painful situations.

One of the chief results of the scientific insight attained by analytic observation was the discovery that the Œdipus complex was the root complex and the significance of its repetition in the analytic situation. Nevertheless the most important part of real analytic interference consists neither in the demonstration of an 'Œdipus complex' nor

simply in its repetition in analysis, but in the loosening or separation of infantile libido from its fixation on the first object. This implies a complete living through in the relation of patient to physician and the latter must occasionally take suitable measures (activity) to uncover traces. The knowledge by means of which we are in a position to interfere at the correct moment and with appropriate dosing, consists in a conviction of the universal significance of certain fundamental early experiences (' as for example the Œdipus conflict ').

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It is one of the drawbacks of a short theoretical essay such as that of Rank and Ferenczi that the meaning of certain passages tends to be rather obscure. This difficulty is not in any way lessened in the present instance by almost total absence of clinical illustrative material whereby the exact implications of terminology might be controlled. We know, for example, from Ferenczi's earlier work that the customary interpretative interference is, in his view, active ; moreover, it may be said that his special ' activity ' as then described has not been in any way modified. Nevertheless, in describing active interference ' which need not go beyond that degree of parental authority existing in the transference,' it is clear that the licence permitted must, in the absence of exact definition, vary in accordance with the analyst's predilections. This is the more important in that the statement in question applies to interference in the first stage of analysis, i.e. before the transference situation has been unfolded.

Another drawback has been appreciated by the authors themselves when they suggest that the idea of hard and fast stages should not be taken too literally. This is a welcome reassurance, not merely for the reason advanced that these stages are not found so schematically in practice, but because a fixed demarcation of stages implies a much more complete knowledge of ego-processes than we are at present entitled to claim. But, although the authors are ready to make allowance for the merging of one phase into the other, no such allowance is hinted at in the application of active steps in technique. Whatever doubt there may be as to the nature of interference in the first stage, there is none as to the use of activity in the unfolding of transference-situations, nor, again, when the time is ripe to commence the last phase of libido-weaning. Whilst this latter seems to cover the process usually known as analysing and dissolving the transference, an additional active step is taken, viz. setting a term to the analysis itself. On theoretical grounds it is difficult to say whether this is

merely the climax to a series of deprivation situations or whether it is not merely a completion in the last phase of what is supposed by the authors to have been already completed, viz. the activation and re-experience of infantile libido-situations in the transference. It might be said that, if the transference had been effectively uncovered, this would include complete emotional investigation of the most important privation occurring at the Œdipus stage; in that case the necessity for this final jog during dissolution of the transference would not be too apparent. But perhaps the difficulty is an artificial one, due to thinking too rigidly in stages; in this sense the current elastic handling of cases, whilst seemingly an indication of ineffectively applied knowledge, may prove to be more in keeping with the actual dynamics of the situation. At any rate, it will be interesting to compare in future the results of this manœuvre as applied by active therapists in all cases with the results occasionally noted by 'passive' analysts when, for some reason or other, the stage of transference-dissolution has been of fixed duration. Theoretically, of course, all such comparisons will be beside the point, but as empirical data they will meet on common ground.

In the meanwhile three questions arise: 1. How far has the case for universal application of 'active' methods been satisfactorily established? 2. How far does the division into stages together with the process of libido-weaning meet with the exigencies of analytic practice? 3. And how far does our present knowledge of ego-psychology permit us to adopt an attitude of finality on therapeutic procedure?

In the first place, since no additional clinical evidence has been adduced, we are entitled to say that the question is still open to investigation and discussion. A fresh pronouncement of some importance has, however, to be chronicled: the active therapist definitely shoulders the responsibility of actually playing to some extent the imago-role thrust upon him by the patient. There is no need to recapitulate here the considerations already brought forward in the foregoing paper on this point, but, since ego-mechanisms have recently been more widely discussed, it may well be to single out two special aspects of the question. The 'active' therapist would discount the dangers of a second fixation on the grounds not only that he really wishes to bring about a second fixation, but that, provided he knows how to dissolve it later, there *is* no danger. His point seems to be that without this imago-play it may be impossible to secure that

toleration of infantile ego-counter impulses which is admittedly the preliminary to analytic success. The natural question arises: Does he, after playing this part, really succeed in dissolving the second fixation, or has he, like the *hypnotiseur*, gained immediate progress at an ultimate sacrifice? The answer would seem to lie in the part played by the ego-ideal in analysis and, going further back, in the degree to which 'Es'-excitations have really been subordinated to control during ideal-formation.

Freud [41] has shown that the climax in the series of object-formations (partial to complete), subject-object identifications, and choice of complete love-object, is reached in overcoming the complete Œdipus relation, and that a process of identification on the oral pattern takes place whereby a special stamp is left on the ego. The main point about this early ideal-formation is that, by introjecting the parent, the child has *ipso facto* built up in himself an active repressing force; obstacles to sexual gratification existing outside the ego are now erected within the ego, and exercise a repressing function, the energy for which is supplied from narcissism *viâ* the aim-inhibited impulses and the narcissistic ideal-ego. At the same time there exist in a state of repression allo-erotic relations with parental images, which vary in accordance with identification and the form of the Œdipus complex. Now the parental introjected ego-ideal brings about a denial not only of sexual impulses towards the parents, but, in addition, of erotic phantasy and auto-erotic activities of a direct nature. There is here a striking difference from the new introjection taking place during analysis. To appreciate this we have only to compare the parental attitude with the attitude of 'passive' analysts. Whilst the latter clearly indicate the *unattainability* of direct erotic strivings towards the new object, they entirely suspend 'criticism' or 'judgement' of the wish-formations and phantasy-activities, or, again, of actual activities outside analysis of a direct auto-erotic or object type. They may interpret, explain or, in the event of libido-leakage, continue to emphasize the nature of these resistance-defences, but they avoid playing the parental role as far as that is possible. This is an extraordinary difference, and to it as well as to the uncovering of anxiety-formations is due the fact that the patient is able to tolerate (hence to uncover) in consciousness the phantasy products of infantile sexuality.

[41] *Das Ich und das Es*, Internationaler Psychoanalytischer Verlag, 1923.

The usual passive therapy thus slowly modifies the old ego-ideal, and even when interpretation pursues a more arbitrary course, as in calling attention repeatedly to the existence of libido-leakages, a stimulus-situation is provided for an increasingly stable system (i.e. adapted to reality). In Ferenczi's congestive therapy, whilst the authority present in the ideal is invoked, the libidinal imagines are also activated. To these latter situations the patient is already sensitized. 'Do this,' 'Don't do that' (*Gebot und Verbot*) are, after all, the battle-cries of the nursery, and, however laudable their intent, are calculated to reactivate, this time in reality, the associated ideas of parental tyranny and judgement. The analyst who uses them has, moreover, legitimately aroused old phantasy hopes and anticipations. Whoever says 'Don't' may also smack. It is easy to imagine that where the patient has a tendency to self-punishment, especially in the inverted Œdipus situation, the issue of a prohibition provides a real gratification of castration-phantasies, ultimately a symbolic gratification of parental coitus. It would seem, then, to be the surpassing merit of 'passive' technique that entire suspension of criticism, either actual or implied (as in prohibition), permits and assists the gradual introjection of the new ideal without activating in reality a direct infantile libidinal relation to the analyst, that the toleration of ego-counter impulses depends on the degree to which this introjection is achieved. It might be argued, indeed, that the prerequisite for any justifiable application of congestive methods is not so much the usual 'durable transference,' but what one might call a serviceable alteration of the ego-ideal. It should be noted in passing that, whilst the authors do not see any risk in a second fixation if properly handled, they do call attention (p. 23) to the frequency with which 'cure' is effected by allowing the patient some success in his analytical love.

The second point has already been elaborated in the foregoing paper; it concerns the degree to which auto-erotic activities have in the first instance been rendered amenable to object influence. This is again a matter of the stability and over- or under-strictness of the ego-ideal. Where original 'Es'-excitations have not been deeply affected by object influence or where component-impulses have only been slightly modified, it would seem that 'activity' must defeat its own ends, that we must be even more passive, give more scope to repetition, i.e. to working through, rather than merely to re-experience. It is on some such score that doubts as to the wisdom of a standardised technique become most insistent; one misses in particular any reference

to the varying conditions of ego-development or capacity for reality-testing such as are constantly present in analytic practice.

This brings us to consider the advisability of giving a fixed form to the process of analysis. The preliminary criticism might be advanced that in giving this form, and especially in defining the duration of the so-called weaning stage, we run the risk of using methods of treatment which presume a fuller knowledge of ego and libido processes than we at present possess. It is true that the authors appeal against a too rigid demarcation of stages ; we must note, however, that the demarcation is effected mainly on a libidinal basis. Perhaps some of the more obvious overlapping of their stages in practice is due to the fact that analysis is regarded mainly as an automatic libido-process within the individual's history having individual form and duration. The phrase ' individual form ' is surely another way of saying that ego dispositions and development vary in each case. Indeed it is conceivable that analysis might be divided into phases from the point of view solely of ego-development (e.g. introjection and projection phases, subject-object relations, ideal-formation, etc.) ; but this would be merely an exercise in ingenuity. The authors certainly attempt to correlate ego and libido processes, but it is perhaps not unfair to say that they seem to take up an attitude of slight impatience with the ego, e.g. in the last phase of analysis we find them still making coercive gestures. It must be added that in putting the accent entirely on a successful ' weaning,' a tendency is established which would make analysis less an elastic and adaptable therapeutic process than a rigid discipline based on one general formula. We are bound to recall the point of view of one of the authors in another book, *Das Trauma der Geburt,* where the application of a formula to instinctual activities and mechanisms is very rigorously carried out. There is, indeed, some indication of this attitude in the significant parenthesis concerning the universality of certain early experiences—' *for example,* the Œdipus conflict.' [42]

It is, perhaps, unfair to press comparisons too closely, but the authors on more than one occasion appeal to the practice of general medicine in support of their thesis. It is always a good disciplinary exercise for analysts to study the therapeutic canons of general medicine. But at the same time we must not forget the reluctance of scientifically-minded clinicians to standardize phenomena either in diagnosis or treatment. Standardization in general medicine is usually a pre-

[42] Reviewer's italics.

liminary to making new standards to cover exceptions to the previous rule. As for limiting the duration of a phase of treatment, this it is true is sometimes illustrated by the use of transference authority at the bedside, but a rigid application of the parallel would confront us with many perplexing situations, e.g. the limitation of treatment during convalescent or resolution stages of organic disease.

It cannot be too frequently emphasized that the importance of a book of this kind lies mainly in its fundamental *tendencies*. The problem of 'active' therapy still remains a problem to be solved in due course as the result of additional experience and insight. The comments made here are not intended to imply that active steps are empirically unsound. It may well be that in certain cases at certain times the empirical advantages may outweigh any drawbacks inherent in the application of active technique. On the other hand, we are entitled to enter a plea for more prolonged consideration of phenomena and against too rapid a crystallization of set principles. The founder of psycho-analysis has set us an example of patient and penetrating research which cannot be bettered. Doubtless we shall in the future be indebted to the creator of 'active' methods for further illuminating observations on the subject; the present essay indeed is full of very cogent criticisms such as we are accustomed to expect from his pen. And here the matter might well rest, were it not that the last chapter of the essay contains speculations of great importance from the point of view of 'tendency.' The gist of these speculations is as follows:—

The authors suggest that displacement of accent in treatment to 'knowing' and 'managing' (*handeln*) will lead in course of time to increasing resemblance between analytical methods and those of general medicine; with this exception, that the timing and 'dosage' of interference will be more accurate in the former instance. Hypnosis was not radical because its use concealed psychic motivations; nevertheless it owed its undeniable results to the elimination of intellectual resistances. 'It would be an enormous advance in therapeutic efficiency if we could, for example, combine this invaluable advantage of the hypnotic technique with the advantage of possible analytical solution of the hypnotic affect-situation.' So far, psycho-analysis has shown us that the crux of the hypnotic affective relationship is the Œdipus complex, but we do not yet understand the specific conditions of the hypnotic state. If we did, the analyst might again include hypnosis in his technique without fear of producing permanent fixation. Exclusion of intellectual resistances is more necessary since we now

penetrate more deeply into the layers of consciousness, thereby making this knowledge itself a means of resistance. The immediate tendency is towards simplification of analytical technique which may possibly bring about a semblance of monotony and formality in analytic methods.

It is clear from this that the authors have taken the wise precaution of hedging round these speculations with conditional clauses; hence the matter cannot be regarded from the point of view of immediate policy requiring immediate consideration. Nevertheless the tendency is noteworthy, and is frankly characterized as such in the last chapter. Reference to the foregoing review (see p. 297) will perhaps indicate that this ultimate tendency had then been in part anticipated. It was originally the present writer's intention to add to his classification of therapeutic procedure by including a group of 'activation methods reinforced by hypnotic technique', and it may be permissible now to amplify the statement that current 'passive' methods are theoretically the most 'advanced' methods possible. Then it was suggested that the distinction between methods lay in the physician's attitude to the patient's ego-ideal. In the meantime Jones has published a contribution to the nature of auto-suggestion in which is set out with the utmost clearness the essential difference between analytic processes and suggestion or hypnotic processes.[43] This paper deserves the closest study, and we can only refer here to his view that the suspension of ego-ideal criticism involved in the latter is effected at the price of repression of allo-erotic impulses, which regress towards auto-erotism. This regression-process runs counter to the raising of assimilative capacity on the part of the ego-ideal. Our attention is thus drawn to an incompatibility in principle, and if analysis is to be combined with suggestion and hypnotic methods, we must be alive to the possibility that the analytic process is much less likely to be completed. It would be an interesting subject for discussion whether in the active (Ferenczi) position we have not already reached a theoretical 'debateable land', in so far as a general passive attitude leading to increased assimilative capacity on the part of the ego-ideal is combined with an active attitude which, whilst intended to increase still further this assimilative capacity, permits regressive identifications by making use of infantile libidinal technique (*Gebot, Verbot*). Certainly, as Jones remarks,[43] one of the

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[43] 'The Nature of Auto-Suggestion', INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. IV, 1923.

strongest resistances exists when the patient projects on to the analyst his own repressed mental processes, identifying him with his own real ego ; and we must consider how far actually playing the part ascribed by the patient's unconscious tends to reinforce this resistance projection.

Returning to the question of hypnotism, we have to note that the advantage anticipated by the writers is that of eliminating intellectual resistances, which, they hold, is the more called for since analysis now penetrates more deeply or widely into conscious layers. This argument is at any rate not quite one-sided. Quite apart from the fact that earlier in the essay the authors associate their more active expedients with libido-resistances, we must ask whether it is not precisely by deeper investigations of action-mechanisms that we may provide that damming-up of the libido, the escape of which in their view necessitated activation methods.[45]

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[45] In the literature of active therapy, reference is frequently made to the remarks of Freud in his 'Wege der psychoanalytischen Therapie' (1919), concerning simplification of technique. It may be well to consider the context of these remarks. Freud first refers to the possibility of meeting a demand for wider application of the benefits of psycho-analysis especially among the people. He thinks it possible that poor people will be less ready to abandon their neuroses, since their conditions of life are not so attractive and to be ill is to have some claim on social support. He then goes on : 'In all probability the application of our therapy to numbers will compel us to alloy the pure gold of analysis with a plentiful admixture of the copper of direct suggestion : indeed, just as in the treatment of war-neuroses, hypnotic influence might be included. But, however this psycho-therapy for the people (*fürs Volk*) may take shape, out of whichever elements it is constituted, the most effective and most important part thereof will assuredly remain that which is borrowed from strict, non-tendencious psycho-analysis.'

THE RÔLE OF THE SCHOOL IN THE LIBIDINAL DEVELOPMENT OF THE CHILD

BY

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It is a well-known fact[1] in psycho-analysis that in the fear of examinations, as in examination-dreams, the anxiety is displaced from something sexual on to something intellectual. Sadger showed in his article, 'Über Prüfungsangst und Prüfungsträume',[2] that the fear of examinations, in dreams as in reality, is the fear of castration.

The connection between examination-fears and inhibitions at school is illuminating. I came to recognize as such also, however, the different forms and degrees of distaste for learning, even marked reluctance as well as, for instance, a mere 'laziness', which could not have been recognized either by the child or by those round him as an aversion from school.

In the life of a child school means that a new reality is encountered, which is often apprehended as very stern. The way in which he adapts himself to these demands is usually typical of his attitude towards the tasks of life in general.

The extremely important rôle played by the school is in general based upon the fact that school and learning are from the first *libidinally* determined for everyone, since by its demands school compels a child to sublimate his libidinal instinctual energies. The sublimation of genital activity, above all, has a decisive share in the learning of various subjects, which will be correspondingly inhibited, therefore, by the castration-fear.

On starting school the child passes out of the environment that constituted the basis of his fixations and complex-formations, finds himself faced with new objects and activities, and must now test on them the mobility of his libido. It is, however, above all, the necessity for abandoning a more or less passive feminine attitude, which had hitherto been open to him, in order now to put forth his activity that confronts the child with a task new and frequently insuperable for him.

[1] Cf. Stekel, *Nervöse Angstzustände;* Freud, *Traumdeutung.*

[2] Cf. *Internationale Zeitschrift für Psychoanalyse,* Bd. VI, 1920, S. 188.

I shall now discuss in detail examples from a number of analyses of the libidinal significance of the walk to school, school itself, the teacher, and of the activities employed at school.

Felix, aged thirteen, had a general dislike for school. In view of his good intellectual endowment, his apparent lack of any interest was striking. In the analysis he related a dream that he had dreamt when he was about eleven years of age, shortly after the death of the headmaster of his school. '*He was on the road to school, and met his piano mistress. The school house was on fire and the branches of the trees on the roadside were burnt off, but the trunks were left standing. He walked through the burning building with his music mistress, and they came out unhurt, etc.*' The full interpretation of this dream was achieved only much later, when the significance of the school as mother, and of the teacher and headmaster as father, had resulted from the analysis. Here are one or two examples of this from the analysis. He complained that in all these years he had never learnt to overcome the difficulty he had had from the very first in standing up when he was called upon in school. He associated to this that girls stand up quite differently, and demonstrated the difference in the way boys stand up by a movement of the hands that indicated the genital region and showed clearly the shape of the erected penis. The wish to conduct himself towards the teacher as girls do expressed his feminine attitude to the father; the inhibition associated with standing up proved to be determined by the fear of castration which influenced his whole subsequent attitude towards school. The idea that occurred to him once in school that the master, who, standing in front of the pupils, had leant his back against the desk, should fall down, knock over the desk, break it in and hurt himself in do doing, demonstrated the significance of the teacher as father, and of the desk as mother,[3] and led to his sadistic conception of coitus.

[3] The maternal significance of dais and also of desk and slate and everything that can be written upon, as well as the penis-meaning of penholder, slate-pencil and chalk, and of everything with which one can write, became so evident for me in this and other analyses and was so constantly confirmed that I consider it to be *typical*. The sexual symbolic meaning of these objects has also been demonstrated elsewhere during analysis in isolated cases. Thus Sadger in his article, 'Über Prüfungsangst und Prüfungsträume', has shown the symbolic sexual meaning of desk, slate and chalk in an incipient case of paranoid dementia. Jokl in 'Zur Psychogenese des Schreibkrampfes' has also shown the symbolic sexual meaning of the penholder in a case of writer's cramp.

He related how the boys whispered and helped one another over a Greek exercise in spite of the master's supervision. His subsequent notions led to a phantasy about how he could manage to achieve a better place in his class.[4] He phantasied how he would catch up those above him, remove and kill them, and discovered to his astonishment that now they no longer appeared to him as companions, as they had just previously, but as enemies. Then when by their removal he had attained the first place and thus reached the master, there would be no one but the master in the class who would have a better place than himself—but with him he could do nothing.[5]

In the not quite seven-year-old Fritz,[6] whose disinclination for school extended to his walk to school, this distaste revealed itself in the analysis as anxiety.[7] When in the course of the analysis pleasure had taken the place of anxiety, he related the following phantasy: The schoolchildren climb through the window into the schoolroom to the mistress. But there was one little boy who was so fat that he could not get in at the window, and had, therefore, to learn and

[4] In Germany one's place in class is determined by the quality of one's work. His 'report,' to which in his opinion his mother should attach less significance than to his place in class, signified for him as for Fritz (see *infra*) potency, the penis, a child; the place in class was for him the place in the mother, the possibility of coitus accorded by her.

[5] The master here proves to be a homosexual wish-object. But a motive which is always significant in the genesis of homosexuality became evident, namely, that this homosexual wish was strengthened by the repressed wish to achieve coitus with the mother in spite of the father—in this case therefore, to attain the first place in the class. In the same way behind the wish to speak from the dais by forcing the master, alternatively the father, into the passive rôle of listener, the wish for the mother is also active, since the dais as well as the desk has a maternal meaning for him.

[6] Cf. 'The Development of a Child', INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. IV, p. 419.

[7] Cf. Melanie Klein, 'Zur Frühanalyse', *Imago*, Bd. IX, 1923. In this paper I worked out in more detail how Fritz' numerous phantasies about his mother's womb, procreation and birth concealed the most intense and strongly repressed wish to enter his mother's womb by means of coitus. Ferenczi has put forward the suggestion in his Congress paper, *Versuch einer Genitaltheorie* (Internationaler Psychoanalytischer Verlag, 1923), that in the unconscious, return to the maternal body seems only to be possible by means of coitus, and he has also set up an hypothesis that deduces this recurrently demonstrable phantasy from phylogenetic evolutionary processes.

write his lessons in the street in front of the school. Fritz called this boy the Clod, and described him as very funny. For instance, he had no idea how fat and funny he was when he jumped about, and he roused such mirth in his parents and brothers and sisters by his antics that the latter fell out of the window with laughing, and his parents bounced over and over again up and down against the ceiling with laughter. Finally, in so doing they struck against a beautiful glass bowl that was on the ceiling, which got cracked but did not break. The funny jumping Clod proved, just as ' Kasperle ', to be a representation of the penis [8] penetrating the maternal body.

The *schoolmistress*, however, is also for him the castrating mother with the penis, and to his sore throat he associated that the schoolmistress had come and throttled him with reins and harnessed him like a horse.

In the analysis of nine-year-old Grete I was told of the deep impression made upon her on seeing and hearing a cart drive into the *school-yard*. Another time she related about a cart with sweetmeats, none of which she ventured to buy, as her schoolmistress came by just then. She described these sweetmeats as a kind of wadding, as something that interested her extremely, but about which she did not venture to find out. Both these carts proved to be screen-memories for her infantile observations of coitus, and the indefinable sugar-wadding to be the semen.

Grete sang first voice in the school-choir ; the *schoolmistress* came quite close to her seat and looked straight into her mouth. At this Grete felt an irresistible need to kiss and hug the teacher. In this analysis the girl's stammering proved to be determined by the libidinal cathexis of speaking as well as of singing. The rise and fall of the voice and the movements of the tongue represented coitus.[9]

Six-year-old Ernst was shortly to start school. During the analysis-hour he played that he was a mason. In the course of the associated house-building phantasy [10] he interrupted himself and talked about his future *profession ;* he wanted to be a ' pupil ', and also later to go to the technical school. To my remark that this was hardly a final profession he replied angrily that he did not want to think out a profession for himself, because his mother might not perhaps agree

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[8] Cf. Jones, ' The Theory of Symbolism ', *Papers on Psycho-Analysis.*

[9] Cf. ' Zur Frühanalyse '.

[10] This house building represented coitus and the procreation of a child.

to it and was cross with him any way. A little later, as he continued the house-building phantasy, he suddenly asked: 'Is it really yard school or high school (technical school)?' (*Hofschule* or *Hochschule*).

These associations showed that for him to be a pupil meant to learn about coitus, but that a profession meant the carrying out of coitus.[11] Hence in his house building (so closely associated for him with school and 'yard' school) he was only the mason who, moreover, still required the directions of the architect and the assistance of other masons.

On another occasion he piled some cushions from my divan on top of one another and sitting upon them he played at being a clergyman in the pulpit, who was, however, at the same time a *teacher*, for round about sat imaginary students who had to learn or guess something from the clergyman's gestures. During this performance he held up both his index fingers, then he rubbed his hands one against the other (according to his statement this meant washing clothes and chafing for warmth) and constantly jumped up and down on his knees on the cushions. The cushions, which constantly played a part in his games, had been shown in the analysis to be the (maternal) penis, and the various gestures of the clergyman to represent coitus. The clergyman, who shows the students these gestures but gives no explanation, represents the good father who instructs the sons about coitus or rather suffers them to be present during it as onlookers.[12]

I submit examples from a few analyses to show that the *school-task* signifies coitus or masturbation. Little Fritz displayed pleasure in learning and desire for knowledge before he went to school, and taught himself to read. He soon, however, develped a great distaste for school and showed a strong disinclination for all his tasks. He repeatedly made up phantasies about 'difficult tasks' that one was given to do in the penetentiary. As one of these tasks he mentioned having to build a house all by oneself in eight days.[13] He spoke, however, also of his school tasks as 'difficult tasks', and said once that a task was just as difficult as building a house. In one phantasy I too was put in prison and compelled to perform difficult tasks and,

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[11] This unconscious meaning of 'profession' is typical. It is constantly demonstrated in analyses and assuredly contributes markedly to the difficulties in the choice of a profession.

[12] The boy had shared his parent's bedroom for years and this and other phantasies can be traced back to early infantile observations of coitus.

[13] Cf. the significance of house building for Ernst and Felix.

indeed, to build a house in a few days and to fill a book with writing in a few hours.

Felix experienced the severest inhibitions towards all his school tasks. He left, though with severe twinges of conscience, the doing of his tasks till the morning. Then he suffered lively remorse that he had not done them sooner, but nevertheless left them again till the last moment, reading the newspaper meantime. Then he learnt them breathlessly, taking up now one and now another lesson without completing any, and went to school, where he still hurriedly copied this and that with an unpleasant feeling of insecurity. He described his feeling about a school exercise thus : ' At first one is very frightened, and then one starts and it goes somehow, and afterwards one has a bad sort of feeling '. About a school exercise he told me that, just to be rid of it quickly, he began to write very fast and wrote faster and faster, and then got slower and slower, and finally couldn't get it finished. ' This fast—faster—slower—and not finishing ', however, he had also described about his attempts at masturbation that began at this time under the influence of the analysis.[14] Parallel with the greater success of masturbation his lessons also improved, and we were repeatedly able to determine his masturbatory attitude from the way he behaved about his lessons and school exercises.[15] Felix, too, generally managed to copy the lesson from someone else, whereby, when it was successful, he had to some extent secured an ally against the father and depreciated the value—therefore also the guilt—of his achievement.

For Fritz the ' Excellent ' written by the schoolmistress on a good piece of work was a costly possession. On the occasion of a political murder he showed nocturnal anxiety. He said that the assassins might suddenly attack him just as they had the murdered politician. They had wanted to rob the latter of his orders, and they would rob him of his commendation. The orders as well as commendation and

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[14] In consequence of a medical non-operative interference with his penis that occurred when he was four years' old, he had subsequently masturbated only with severe conscientious scruples. When this interference was repeated at the age of ten, he completely gave up masturbating, but suffered from anxiety of touching.

[15] He repeatedly omitted the concluding sentence of his school exercise ; on another occasion he forgot something in the middle of the exercise. When an improvement in this respect had already set in he compressed the whole lesson into the smallest possible compass, etc.

also his report signified for him the penis, the potency which the castrating mother (as his schoolmistress appeared to him) returned to him.

For little Fritz in *writing* the lines mean roads and the letters ride on motor-bicycles—on the pen—upon them. For instance, 'i' and 'e' ride together on a motor-bicycle that is usually driven by the 'i' and they love one another with a tenderness quite unknown in the real world. Because they always ride with one another they became so alike that there is hardly any difference between them, for the beginning and the end—he was talking of the small Latin alphabet—of 'i' and 'e' are the same, only in the middle the 'i' has a little stroke and the 'e' has a little hole. Concerning the Gothic letters 'i' and 'e', he explained that they also ride on a motor-bicycle, and that it is only a difference like another make of bicycle that the 'e' has a little box instead of the hole in the Latin 'e'. The 'i's' are skilful, distinguished and clever, have many pointed weapons, and live in caves, between which, however, there are also mountains, gardens and harbours. They represent the penis, and their path coitus. On the other hand, the 'l's' are represented as stupid, clumsy, lazy and dirty. They live in caves under the earth. In 'L'-town dirt and paper gather in the streets, in the little 'filthy' houses they mix with water a dyestuff bought in 'I'-land and drink and sell this as wine. They cannot walk properly and cannot dig because they hold the spade upside down, etc. It became evident that the 'l's' represented fæces. Numerous phantasies were concerned with other letters also.[16]

Thus, instead of the double 's,' he always wrote only one, until a phantasy afforded the explanation and solution of this inhibition. The one 's' was himself, the other his father. They were to embark together on a motor boat, for the pen was also a boat, the copy-book a lake. The 's' that was himself got into the boat that belonged to the other 's' and sailed away in it quickly upon the lake. This was the reason why he did not write the two 's's' together. His frequent use of an ordinary 's' in place of a long one proved to be determined by the fact that the part of the long 's' that was thus left out was for him 'as though one were to take away a person's nose'. This mistake proved to be determined by castration-wishes against his father and disappeared after this interpretation.

Shortly after starting school, to which he had looked forward with joy, six-year-old Ernst displayed a marked distaste for learning. He

[16] Cf. 'Zur Frühanalyse', S. 252.

told me about the letter 'i' which they were just learning, and that gave him difficulty. I also learnt that the master struck an older boy, who was to demonstrate to them on the blackboard how to write the letter 'i', because he did not do it well enough. On another occasion he complained 'that the lessons are so hard', that he had always to make up and down strokes when writing, that in arithmetic he drew little stools and that altogether he had to make the strokes as the master, who watched him while he was doing them, wished. Marked aggressiveness was displayed after this information; he tore the cushions off the divan and flung them to the other end of the room. Then he turned over the leaves of a book and showed me 'an "I" box'. A box (in a theatre) was something 'where one was alone inside'—the big 'I' is alone inside, round about are only little black letters that remind him of fæces. The big 'I' is the big '*popöchen*' (penis) that wants to be alone inside mummy, that he has not got and that therefore he must take from his papa. Then he phantasied that he cut off papa's *popöchen* with a knife and that the latter sawed his off with a saw; the outcome, however, was that he had his papa's. Then he cut off his papa's head, after which the latter could do no more to him because he could not see—but the eyes in the head saw him, nevertheless. Then he suddenly tried very busily to read and showed much pleasure in doing so—the resistance was overcome. He replaced the cushions and explained that they also had done 'up and down' once, the journey, indeed, from the divan to the other end of the room and back. To be able to carry out the coitus he had taken the penis (the cushions) from the mother.

Seventeen-year-old Lisa related in her associations that she did not like the letter 'i', it was a silly jumping boy who always laughed, who was not needed in the world at all and over whom she became quite enraged, incomprehensibly to herself. She praised the letter 'a' as being serious and dignified, it impressed her and the associations led to a clear father-imago whose name also began with an 'a'. Then, however, she thought that 'a' was, perhaps, after all a little too serious and dignified and should have at least something of the skipping 'i'. The 'a' was the castrated but even so unyielding father, the 'i' the penis.

For Fritz the dot of the 'i', as in general the full-stop and the colon, was a thrust of the penis.[17] When on one occasion he said to me that

[17] For little Grete, too, the full-stop and comma were similarly determined. Cf. 'Zur Frühanalyse.'

one must press hard on the full-stop, he at the same time raised and depressed his pelvis and repeated this at the colon. Nine-year-old Grete associated with the curve of the letter ' u ' the curve in which she saw little boys urinate. She had an especial preference for drawing beautiful scrolls that proved in her case to be parts of the male genitals —Lisa for the same reason omitted ornamentations everywhere. Grete admired very much a friend who could hold her pen like a grown-up person, quite erect between her second and third fingers, and could also make the curve of the ' u ' backwards.

With Ernst as well as with Fritz I could observe that the inhibition in respect of writing and reading, that is, of the basis for all further school activity, proceeded from the letter ' i ', which with its simple ' up and down ' is indeed the foundation of all writing.[18]

The sexual-symbolic meaning of a penholder is apparent in these examples, and becomes particularly clear in the phantasies of Fritz, for whom the letters ride on a motor-bicycle (the nib). It can be observed how the sexual-symbolic meaning of the penholder merges into the act of writing that the latter discharges. In the same way the libidinal significance of reading is derived from the symbolic cathexis of the book and the eye. In this there are at work, of course, also other determinants afforded by the component-instincts, such as looking in reading, and exhibitionistic, aggressive sadistic tendencies in writing ; at the root of the sexual-symbolic meaning of the penholder lay probably originally that of the weapon and the hand. Corresponding with this too the activity of reading is a more passive, that of writing a more active one, and for the inhibitions of one or the other of them the various fixations on the pre-genital stages of organization are also significant.

For Fritz the number ' 1 ' is a gentleman who lives in a hot country, and is therefore naked—only clothed in rainy weather in a cloak. He can ride and drive very skilfully, has five daggers, is very brave, etc.,

[18] At a meeting of the Berlin Society, Herr Rohr dealt in some detail with the Chinese script and its interpretation on a psycho-analytic basis. In the subsequent discussion I pointed out that the earlier picture-script, which underlies our script too, is still active in the phantasies of every individual child, so that the various strokes, dots, etc., of our present script would only be simplifications, achieved as a result of condensation, displacement and other mechanisms familiar to us from dreams and neuroses, of the earlier pictures whose traces, however, would be demonstrable in the individual.

and his identity with ' General Pipi ' (the penis) [19] is soon apparent. For Fritz numerals in general are people who live in a very hot country. They correspond to the coloured races, while letters are the white ones. For Ernst the ' up and down ' of ' 1 ' is identical with that of ' i '. Lisa related to me that she made ' just a short scratch ' for the down stroke of the numeral ' 1 ', an action again determined by her castration complex. It would therefore be the penis that is symbolically represented by the numeral ' 1 ', and that forms the basis for counting and arithmetic. In the analyses of children I observed repeatedly that the significance of the numeral ' 10 ' was determined by the number of the fingers, whereby, however, the fingers were unconsciously equated with the penis, so that the numeral 10 derived its affective tone from this source. Hence, too, were evolved the phantasies that a ten times repeated coitus or ten thrusts of the penis were necessary for the procreation of a child. The repeatedly demonstrable special significance of the numeral ' 5 ' [20] was an analogous one. Abraham pointed out that the symbolic meaning of the figure ' 3 ' from the Œdipus complex —determined namely by the relationship, father, mother and child— is more significant than the very frequent employment of ' 3 ' for the male genitals.[21] I shall adduce only one example of this.

Lisa considered the number ' 3 ' also insupportable because ' a third is of course always superfluous ' and ' two can run races with one another '—the goal being a flag—but the third has no business there. Lisa, who had a taste for mathematics, but was very inhibited where it was concerned, told me that really she only thoroughly understood the idea of *addition ;* she could grasp ' that " 1 " joins with another when both are the same ', but how were they added up when they were different ? This idea was conditioned by her castration complex, it concerned the difference between the male and female genitals. The idea of the ' addition ' proved to be determined for her by parental coitus. She could well understand, on the other hand, that in multiplication different things were taken, and that then, too, the result was different. The ' result ' is the child. Where she herself was concerned

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[19] Cf. ' Zur Frühanalyse '.

[20] I would point out that for the Roman system of numerals the numbers ' I ', ' V ' and ' X ' are fundamental, the remaining numerals from ' I to X ' being merely derivatives of these. The ' V ' and ' X ' are, however, also formed from the straight stroke of the numeral ' I.'

[21] Cf. *Imago*, Bd. IX, 1923.

she would only recognize a male genital, but left the female ones for her sisters.

Ernst brought to the analytic sitting a box of gaily-coloured glass balls, separated them according to their colours and began to do sums with them.[22] He wanted to know how much ' 1 is less than 2 ', and tried it first with the balls, and then with his fingers. He showed me by putting up one finger, beside which the second was partly raised, that if the one finger were taken away then of course one had ' 0 ', ' but then all the same the other one (the half-lifted one) is still there that one can also still take '. Then he showed me again by holding up his fingers that 2 and 1 are three, and said : ' The one is my *popöchen*, the others daddy's and mummy's *popöchen* that I have also taken for myself. Now mummy has taken two *popöchen* from her children again and I take them back from her—then I have five ! '

In the analytic sitting, Ernst drew ' double lines ' on a piece of paper, and told me that according to the teacher, one could write better between double lines. He thought this was because then one had two strokes and associated that they were two *popöchen* that he owned in this way. Then by vertical strokes he made ' double boxes ' out of the double lines, and said : ' But it isn't so good in doing sums to have little double boxes, because the boxes become smaller in this way and then it is more difficult to put the numbers inside them '. He showed me too what he meant and wrote the sum ' 1 + 1 = 2 ' in the little boxes. The first little box in which he wrote the ' 1 ' was larger than the others. Thereupon he said : ' What is coming next has a smaller box '. ' It is mummy's *popöchen* ', he added, ' and (pointing to the first " 1 ") that is father's *popöchen*, and between them the " and " (+) is me '. He further explained that the horizontal stroke of the + (which he made very small too) didn't concern him at all, he and his *popöchen* were the *straight* stroke. Addition for him, too, is parental coitus.

On another occasion he started the sitting by the question whether he should count up ' how much " 10 + 10 " or " 10 — 10 " is '. (The castration fear pertaining to the numeral ' 1 ' is displaced on to the figure ' 10 '.) He was reassuring himself that he had ' 10 penises '

[22] This shows clearly the anal basis of arithmetic. The castration fear pertaining to the penis was preceded by that of the loss of the fæcal mass, which is indeed felt as ' the primitive castration '. Cf. Freud, ' Triebumsetzungen insbesondere der Analerotik ', *Sammlung kleiner Schriften*, Vierte Folge.

(fingers) at his disposal. In connection with this question he attempted to write on a piece of paper the most enormous numbers possible, which I was to work out. He then explained that a row of numbers that he made of several ones and noughts alternately—(1000100001000) —was a ' *gegentorische* ' [*gegen* = against, *tor* = gate.—*Trans.*] kind of arithmetic. This he elucidated as follows : There was a town (about which he had already phantasied) that had very many gates because all the windows and openings were also called gates. In this town there were also lots of railways.[23] He then showed me that when he placed himself at the end of the room, a row of ever-diminishing circles, extending from the opposite wall, led up to him. These circles he called ' gates ', the row of figures of ' 1 ' and ' 0 ' that he had made on the paper originated from them. He then worked out for me that one can also set up two ' 1's ' against one another. In the resulting figure, represented by the Latin letter ' M ', he drew still another little circle, and explained ' There now is the gate too '. The ' 1 ' alternating with the noughts represented the penis (*gegentor* = penis). The ' 0 ' was the vagina—there were several circles because naturally the body also has several openings (many gates).

When he had explained this ' gegentorische ' arithmetic to me, he got hold of a key-ring that happened to be there, drew a hairpin through it and showed me with some difficulty that the hairpin ' is in it at last ', but that in doing this ' the ring must be divided—and be split as well ', which again led to his sadistic idea of coitus. He moreover explained that this ring, that was indeed also like an ' 0 ', was really only a straight piece that was bent round. Here as also in other ways with him was apparent the effect of the idea of the maternal penis, and indeed of one concealed in the vagina that he had to tear or destroy during coitus.[24] A peculiar aggressiveness appeared during the analysis, both in connection with this as well as with the preceding arithmetical phantasies. As always it set in with his tearing the cushions off my divan, and jumping with both feet upon them, and also upon the divan —during his analysis the castration of the mother was repeatedly demonstrable and the coitus with her associated with it. Immediately after this he began to draw.

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[23] Analogous to the phantasies of Fritz about the town traversed by rails (cf. ' Zur Frühanalyse ') ; for Ernst also town signified the mother, railway the penis, and riding coitus.

[24] Cf. Boehm, ' Beitrag zur Psychologie der Homosexualität ', *Internationale Zeitschrift für Psychoanalyse*, Bd. VIII, 1922.

Fritz had a marked inhibition for doing division sums, all explanations proving unavailing, for he understood them quite well, but always did his examples wrong. He told me once that in doing division he had first of all to bring down the figure that he still required, he climbed up, seized it by the arm and pulled it down. To my enquiry as to what it said to that, he replied, that quite certainly it was not pleasant for the number—it was as if his mother stood on a stone 13 yards high and someone came and caught her by the arm so that they tore it out and divided her. Shortly beforehand, however, he had phantasied about a woman in the circus who is sawn in pieces, and then nevertheless comes to life again, and now he asked me whether this were possible. He then related (also in connection with a previously elaborated phantasy) that really every child wants to have a bit of his mother, who is to be cut in four pieces; he depicted quite exactly how she screamed and had paper stuffed in her mouth so that she could not scream, and what kind of faces she made, etc. A child took a very sharp knife, and he described how she was cut up; first across the width of the breast, and then of the belly, then lengthwise so that the '*pipi*' (penis), the face and the head were cut exactly through the middle, whereby the 'sense' [25] was taken out of her head. The head was then again cut through obliquely as the '*pipi*' was also across its breadth. Betweenwhiles he constantly bit at his hand and said that he bit his sister too for fun, but certainly for love. He continued that every child then took the piece of the mother that it wanted, and agreed that the cut-up mother was then also eaten. It now appeared also that he always confused the remainder with the quotient in division, and always wrote it in the wrong place, because of course it was bleeding pieces of flesh with which he was unconsciously dealing. These interpretations completely removed his inhibitions.[26]

In her reminiscences of school Lisa complained how senseless it was of the mistresses to let such little children do arithmetic with such big numbers. It had always seemed so difficult to her to divide a quite big number by a smaller but also big one, and it was particularly hard if there was an incomplete remainder. She then associated to a horse, a horrible animal with a hanging mutilated tongue, cropped

[25] The 'sense' was the penis.

[26] The next day in school to his and his mistress' astonishment, it turned out that he could now do all his sums correctly. The child had not become aware of the connection between the interpretation and the removal of the inhibition.

ears, etc., that wanted to jump over a fence, an idea that roused her most violent resistances. Further ideas led to a childish memory, an old part of her native town where she was getting something in a shop. She phantasied that she bought an orange and a candle there, and suddenly thought that the earlier feeling of disgust and horror at the horse had all at once given place to a very pleasant and soothed feeling. She herself recognized the orange and the candle as the male, and the abominably mutilated horse as the female organs. The division of the big number by a smaller one was the coitus which she was to carry out with her mother in an ineffectual (impotent) manner.

Division here too proved to be a dividing up, and really a coitus at a sadistic cannibalistic stage of organization.

In reference to mathematical equations I learnt from Lisa that she could never understand an equation except with *one* unknown quantity.[27] She thought that it was quite clear that a hundred pfennigs were equal to one mark, one unknown could in that case be easily worked out. She associated to ' two unknowns ' two glasses filled with water standing on the table of which she takes one and hurls it on the ground—further, horses amongst clouds and mist. The ' second unknown ' proved to be the superfluous second penis, namely, the penis that in her infantile observations of parental coitus she wanted to set aside, as she wished to possess either the father or the mother, and therefore to remove one of the two. Again, the second unknown meant also the semen which was mysterious to her, while the one unknown, that is the equation fæces = penis, she was aware of.[28]

Counting and arithmetic therefore prove also to have a genital symbolic cathexis ; of the component instinctual activities that play a significant part in this we observe anal, sadistic and cannibalistic tendencies which achieve sublimation in this way, and are co-ordinated under the primacy of the genitals. For this sublimation, however, the castration-fear has a peculiar importance. The tendency to overcome it—the masculine protest—seems in general to form one of the roots from which counting and arithmetic have evolved. It then also becomes—the degree of it being the decisive factor—clearly the source of the inhibition.

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[27] These associations were in connection with a dream. She had to solve the problem : ' $2x = 48$; what is the value of x ? '

[28] Cf. also the interpretation of the ' unknown ' in Sadger's paper, ' Über Prüfungsangst und Prüfungsträume '.

For the libidinal significance of *grammar* I refer to a few examples which I adduced in my paper ' Zur Frühanalyse ' (S. 254). In reference to the analysis of sentences Grete spoke of an actual dismembering and dissection of a roast rabbit.[29] Roast rabbit, which she had enjoyed eating until disgust at it supervened, was the mother's breast and genitals.

In Lisa's analysis I learnt that in studying history one had to transplant oneself into ' what people did in earlier times '. For her it was the study of the relations of the parents to one another and to the child, wherein of course the childish phantasies of battles, slaughters, etc., also played an important part, according to the sadistic conception of coitus.

I have made a detailed contribution to the libidinal determination of *geography* in my paper ' Zur Frühanalyse ' (S. 251). I showed there, too, that in connection with the repressed interest in the mother's womb—the basis of the inhibition of the sense of orientation—interest in the natural sciences is frequently also inhibited.

As one of the causes for the inhibitions against drawing, I was able to demonstrate the following one in the case of Felix ; he could not think how one sketched or drew a plan, he could not imagine at all how the foundations of a house are laid in the ground. Drawing was for him the creating of the object represented—the incapacity for drawing was impotence. I have indicated elsewhere the significance of a picture as a child or penis. It can be constantly demonstrated in analyses of children that behind drawing, painting and photography there lies a much more active occupation ; it is the procreation and production in the unconscious of the object represented. At the anal stage of organization it signifies the sublimated production of the fæcal mass, at the genital stage the production of the child, and indeed a production by means of an entirely inadequate motor effort. Although it has attained to a higher stage of development, the child still appears to find in drawing a ' magic gesture ',[30] by which he can realize the omnipotence of his thought. Drawing, however, contains also destructive depreciatory tendencies.[31] I adduce an example : Ernst

[29] I showed clearly in my paper ' Zur Frühanalyse ' (S. 253) that oral, anal and cannibalistic tendencies also achieve sublimation in speech.

[30] Cf. Ferenczi, ' Entwicklungsstufen des Wirklichkeitssinnes ', *Internationale Zeitschrift für Psychoanalyse*, Bd. I, 1913.

[31] At the root of caricature there would thus be not only a mockery, but an actual unfavourable metamorphosis of the object represented.

drew [32] circles in the outline of a small snuff-box (which in his games had repeatedly proved to be the maternal genitals), so that they overlapped, and finally he hatched the drawings so that there was an oval in the middle, inside which again he drew a quite small circle. In this way he made 'mummy's *popöchen* smaller' (the oval instead of the circle)—then *he* had more.

Felix often told me that *physics* were quite incomprehensible to him. He mentioned as an example that he could not understand how sound could propagate itself. He could only comprehend how, for instance, a nail went into a wall. Another time he spoke of an air-tight space, and said that if my room were an air-tight space, then if anyone were to come in some air must enter with them too. This again proved to be determined by ideas of coitus where the air represented the semen.

I have endeavoured to show that the fundamental activities exercised at school are channels for the flow of libido and that by this means the component instincts achieve sublimation under the supremacy of the genitals. This libidinal cathexis, however, is carried over from the most primitive studies—reading, writing and arithmetic—to wider efforts and interests based upon these, so that the foundations of later inhibitions—of vocational inhibition as well—is to be found, above all, in the frequently apparently evanescent ones concerned with the earliest studies. The inhibitions of these earliest studies, however, are built upon play-inhibitions, so that in the end we can see all the later inhibitions, so significant for life and development, evolving from the earliest play-inhibitions. In my paper 'Zur Frühanalyse' (S. 227) I showed that, starting from the point where the pre-conditions for the capacity for sublimation are given by libidinal fixations on the most primary sublimations—which I considered to be speech and the pleasure in movement—the constantly extending ego-activities and interests achieve libidinal cathexis by acquiring a sexual symbolic meaning, so that there are constantly new sublimations at different stages. The mechanism of inhibition which I described on p. 227 of the above-mentioned paper permits, owing to common sexual symbolic meanings, of the progress of the inhibition from one ego-activity or trend to another. Since a removal of the

[32] As I have stated, this drawing was associated with the marked aggressiveness liberated by the solution of the castration-fear which lay at the root of his arithmetical difficulties.

earliest inhibitions also means an avoidance of further ones, very great importance must be attached to inhibitions in the child of pre-school age, even when they are not very glaringly apparent.

In the paper referred to I endeavoured to show that the castration-fear was the common basis for these early and for all subsequent inhibitions. The castration-fear is opposed to ego-activities and interests because, besides other libidinal determinants, they always have fundamentally a genital symbolic and, indeed, a coitus significance.

The far-reaching importance of the castration complex for the formation of the neuroses is well known. In his paper 'Zur Einführung des Narzissmus', Freud establishes the significance of the castration complex for character-formation, and refers repeatedly to this in his paper on an infantile neurosis.[33]

We must refer the establishment of all the inhibitions which affect learning and all further development to the time of the first efflorescence of childish sexuality which, with the onset of the Œdipus complex, gives its greatest momentum to the castration-fear, that is, to the early period of between three and four years of age. It is the consequent repression of the active masculine components—in both boys and girls—that provides the chief basis for inhibitions of learning.

The contribution which the feminine component makes to sublimation will probably always prove to be receptivity and understanding, which are an important part of all activities; the driving executive part, however, which really constitutes the character of any activity, originates in the sublimation of masculine potency. The feminine attitude towards the father, which is connected with admiration and acknowledgement of the paternal penis and its achievements, becomes by sublimation the basis of an understanding for artistic and other achievements in general. I was able repeatedly in analyses of boys

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[33] *Sammlung kleiner Schriften*, Fünfte Folge. In his paper 'The Castration Complex and the Formation of Character', Alexander has shown the influence of the castration complex upon character-formation in the analysis of an adult. In a paper 'Die infantile Angst und ihre Bedeutung für die Entwicklung der Persönlichkeit', which I brought into connection with this work of Dr. Alexander's, I attempted to demonstrate this by material from the analyses of children, and indicated the far-reaching significance of the castration-fear for inhibitions of sport, games and study, and the inhibitions of personality in general. (*Internationale Zeitschrift für Psychoanalyse*, Bd. VIII, 1922.)

and girls to see how important the repression of this feminine attitude through the castration complex might be. As an essential part of every activity, repression of it must contribute largely to the inhibition of any activity. It has also been possible to observe in the analyses of both men and women how, as a part of the castration complex became conscious and the feminine attitude appeared more freely, there often occurred a powerful onset of artistic and other interests. In the analysis of Felix, for instance, when after a solution of part of the castration-fear the feminine attitude to the father became apparent, the musical talent which now appeared showed itself first in admiration and recognition of a conductor and composer. Only on the growth of the activity did a severer critical faculty develop, a comparison with his own capacity and consequent endeavours to imitate the achievement of others.

It is a frequently confirmed observation that in general girls do better at school than boys, but on the other hand that their later achievements do not nearly equal to those of men. I shall only briefly indicate here a few factors that seem to me to be of significance also in this respect.

Part of the inhibitions—and this is the more important for later development—resulting from the repression of genital activity affects action and interest in and for themselves. Another part of the inhibitions results from the attitude to the teacher.

The boy is thus doubly burdened in his attitude to the school and to learning. All those sublimations which derive from the genital wishes directed upon the mother lead to an increased consciousness of guilt towards the teacher. The task, the effort to learn, which in the unconscious signifies coitus, leads him to dread the teacher as avenger. Thus the conscious wish [34] to satisfy the teacher by his efforts is combated by the unconscious fear of doing it, which leads to an insoluble conflict that determines an essential part of the inhibition. This conflict diminishes in intensity when the boy's efforts are no longer under the direct control of the teacher and he can exert himself more freely in life. The possibility, however, of wider activities is only present, in a greater or lesser degree, where the castration-fear has affected not so much the activities and interests themselves as

[34] In the unconscious this wish corresponds to the endeavour to outdo the father, to displace him with the mother, or to the homosexual wish to conquer the father by his efforts, to win him as a passive love-object.

the attitude to the teacher. Thus one may see very unsatisfactory pupils achieving eminence in later life; for those others, however, whose interests in themselves were inhibited, the way in which they failed at school remains the prototype for their later achievement.

In girls the inhibition due to the castration complex and affecting all activity is preponderatingly important. The relationship to a male teacher that can be so burdensome to the boy acts on the girl, if her capabilities are not too inhibited, rather as an incentive. In her relationship to the mistress the anxiety attitude originating in the Œdipus complex is, in general, not nearly so powerful as is its analogue in the boy. That her achievements in life do not usually attain to those of the man is due to the fact that in general she has less masculine activity to employ in sublimation.

These differences and common features, as well as the consideration of other active factors at work, require a more detailed discussion. I must here, however, content myself with short, and therefore insufficient, indications that necessarily render my presentation somewhat too schematic. Within these limits, too, it is impossible to draw even a part of the numerous theoretical and pedagogical conclusions yielded by the material here indicated. I shall only briefly touch upon one of the most important.

In what has been said we have come to regard the rôle of the school as on the whole a passive one; it proves to be a touchstone for the sexual development that has already been more or less successfully achieved. What, then, is the active rôle of the school? Can it achieve anything essential for the child's libidinal and whole development? It is clear that an understanding teacher who considers the child's complexes will minimize more inhibitions and achieve more favourable results than the non-understanding or even brutal teacher, who from the first represents for the child the castrating father. I have certainly found in a number of analyses that even under the best conditions in school very strong inhibitions of learning occur, while very injudicious conduct on the part of the teacher is by no means always followed by inhibitions.

I will briefly sum up my conception of the teacher's part in the development of the child. The teacher can achieve much by sympathetic understanding, for he is able thereby considerably to reduce that part of the inhibition that attaches to the person of the teacher as 'avenger.' At the same time, however, the kindly teacher offers the homosexual components in the boy and the masculine components

of the girl an object for the exercise of their genital activity in a sublimated form, as which, indeed, we have come to recognize the various studies. From these indications, however, the possibilities of injury that can result from a pedagogically wrong or even brutal procedure on the part of the teacher can be deduced.

Where, however, repression of genital activity has affected the occupations and interests themselves, the attitude of the teacher can probably diminish (or intensify) the child's inner conflict, but will not effect anything essential as concerns his attainments. But even the possibility of a good teacher easing the conflict is a very slight one, for limits are set by the child's complex-formations, particularly by his relationship to his father, which determines beforehand his attitude towards school and teacher.

This, however, explains why, where more powerful inhibitions are concerned, the results even of years of pedagogical labour present no relation to the effort expended, while in analysis we often find these inhibitions removed in a comparatively short time and replaced by complete pleasure in learning. It would be best, therefore, to reverse the process; first of all, an early analysis should remove the inhibitions more or less present in every child, and work at school should start on this foundation. When it has no longer to fritter away its forces in dispiriting attacks upon the children's complexes, the school will be able to achieve fruitful work significant for the development of the child.

HEIGHTENED INSTINCTUAL LIFE AND OBSESSIONAL NEUROSIS IN A CHILD

BY

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VIENNA

Freud has recently drawn attention to the analogies of thought and feeling between obsessional neurotics and savages. Since the savage resembles the obsessional neurotic in certain of his ordinances, prohibitions and many ceremonials, and also very strongly psychologically in the ambivalence of feeling, it is perhaps not quite paradoxical that the obsessional neurotic should once upon a time have been a 'savage' too. Such a supposition will most likely be found realized in his childhood. For that reason a case remarkable for the objective data directly observed on the child and for a comprehensive description of its instinctual life will be valuable.

The case is one of a boy suffering from obsessional symptoms, who at the age of thirteen came for mental treatment for a short period on account of backwardness in his studies. The symptoms comprised prohibitions of contact, in which considerations of 'dirty or clean' played a part, commands of contact ('what he had touched once he had to touch eight times; what he had touched with the left he had also to touch with the right hand'), obsessive ceremonial on going to bed, obsessive inhibitions, obsessive movements of the head, etc. The boy's nature is cruel, malicious and tyrannical, especially towards his younger brother; he is defiant—in his obstinacy he could fast for days and deny himself all pleasure—and he is given to attacks of rage during which the expression of his face changes completely and he becomes capable of anything. At a very early age he was already full of doubts and indecision, and he broods over God, life and death. He also betrays death-wishes against his opponents and shows depression of spirits and fear of death, besides thoughts of suicide, especially in connection with his fits of rage. In his frequent day-dreams, in which he will indulge for hours, he is an emperor or a commander-in-chief, and makes war on foreign nations.[1] At an early period the boy showed an erotic attraction

[1] One day-dream is as follows: 'My father is Emperor of Russia, I am Emperor of France and also Crown Prince of Russia. The whole thing is

towards his mother, liked to feel for her breasts, and, according to the mother, began to masturbate intensively from his third year onward, in spite of severe threats. From his fifth to his eleventh year he persistently bit his nails, and was also in the habit of picking his nose and rubbing his hands, etc. His love for the mother is seen to be distinctly sexual at the age of thirteen, when, on the occasion of his confirmation, he expressed the desire to be allowed once to sleep by his mother. About his father he once said he should like to love him with the same intensity, but that he could not do so. Quick temper and an inclination to acts of violence were shown to have existed in the child's forefathers. Exasperated by his defiance, the parents, too, allow themselves to be driven into caning him mercilessly. The boy will then plainly show the conflict between love and hate.

On medical examination the patient, a good-looking, meek and friendly boy with a melancholic expression, reveals retarded development of the genital organs and adiposity. These symptoms give way to treatment with thyroid extract, after which pollutions are observed. It is said that he now masturbates only during sleep.

During his early infancy the mother, who was highly interested in her firstborn, wrote her observations (up to about his fifth year) to her own mother, and we will let this documentary evidence, shortened in unessentials only, speak for itself.

Ten months. Fredi is an unusually wild and excitable child, but at the same time good-natured, obedient and very bright. Only when he is angry will he kick and struggle with his legs and tug at his hair. Once he actually tore a tuft of it right out. A childless neighbour of ours adores him, comes to see him even when I am not there, and pampers him very much. She allows him to hit her in the face, which he also does to others. But he knows perfectly well that he must not hit daddy or mammy.

Eleven months. He is given a pigeon. In his lively way he torments it rather. When he gets too bad and it is taken away from

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to finish up with my being Emperor of the whole world. Then I need obey nobody and am the only one and everything'. The erotic complement of this phantasy of ambition is as follows: 'The Empress Elizabeth is walking along the Kärtnerstrasse. I notice that she drops something. I give it her and she thanks me kindly and gives me an appointment in a house somewhere, and I am loved by her'.

him he cries very much, but when the bird flies away he remains quite quiet.

One year. Beginning of stubbornness. One day he screamed unusually loudly in spite of my talking to him and telling him not to. Finally I left him and the child was quiet, but no sooner did I come back than the boy started to yell again, louder than ever. In the end I lost control over myself and beat him, whereupon the wet-nurse declared she would leave the house. This was not, however, an isolated affair. One day he put his finger in his mouth, and put it back again as often as I took it out. When I slapped him he did it all the more, so that I saw I could do nothing with him and left him. In the looking-glass I noticed that he took his finger out of his mouth at once. After a little while he called me. As I turned round he immediately put his finger back into his mouth and laughed. At this time he was utterly unmanageable ; for instance, he would belabour his head with his fists till it rang. All prohibitions and punishments were without success, as usual. He had, however, more respect for his father.

Fifteen months. He takes pleasure in spitting upon people. (Probably he was taught to do it.) I smack him only rarely, for I see one can do more with kindness. Apart from his disobedience and his self-will he is very good and friendly towards everyone, and likes to romp about all day long.

A year and three-quarters. One day he scratched a leather chair with a toy, and refused to stop when told to, so that he had to go to his room. Since then he did it but rarely, but when he did I took no notice, thinking he would stop sooner in that case. That did not suit him, however, for he came to me and said : ' Mamma, Fredi scratch chair ' (that is, he wanted to be forbidden !).

Twenty-five months. Two months after Pauli, his younger brother, was born I showed him a stork in a picture-book and told him it had brought Pauli. He then said : ' Stork take Pauli away again ; Fredi not want Pauli ! ' My mother came to stay with us ; he loved her very dearly, but called her ' *ekolo Omama* ' (*ekelhafte Grossmama* = disgusting grandmama), and again prohibitions were of no avail. After she had left he still referred to her by that title, though he was rather frightened about it. While I was writing a letter one day he said : ' Write to Omama, Fredi bad child, Fredi always say *ekolo Omama* '. From this it appears that he knew quite well that it was naughty, and did it all the same.

During the period from two years old to two-and-a-half, I had to change nurses several times. This made him very unhappy, for he disliked all of them and was most ungracious to them. His hatred of one in particular went so far that he would not let her touch him. He howled and cried that she had made him dirty, and he kept on cleaning himself. He also would not take his food from her because she blew upon it; later on, however, he made friends with her—at least, he tolerated her.

Two years and a quarter. Whenever I slap him he is quite beside himself and begs me to forgive him. It is not the blow that hurts him, but my being angry with him.

Two and a half years. He has most charming notions, and is simply adorable, but full of naughtiness that often drives me to despair. He is utterly disobedient, and still passes his stools anywhere. At the same time he refuses to be placed upon the chamber, even if it is obvious that he wants to relieve himself badly.[2]

Two years eight months. At last he no longer dirties himself, and says: 'I cannot stand Pauli, because he always dirties himself'. He becomes overcleanly in his habits.

Two years and three-quarters. One evening he began to fret; no food was right for him, and finally he went to bed hungry. Next morning he screamed and yelled, would not eat, and in the end was beaten by his father. At ten o'clock he obstinately refused an egg. He was obviously hungry, but sulked and cried until at last, at eleven o'clock, he demanded food. His nurse said: 'Look, you are so good now; why were you so naughty before?' 'Because papa beat me, and then mammy beat me too, and that hurts so'.

Two years and three-quarters. He is fond, but also jealous, of Pauli. One day I said: 'Fredi, father is buying you a hoop'. He replied: 'I don't want one, I only want to take away what Pauli has got', and tore a little stick out of his hand. He said that with the expression of a wild animal. Once he demanded that I should not love Pauli. When any one praises Pauli's cleverness, he never says a word, but goes and hits him. He is very intelligent, but also very moody. He is afraid of illness.

Three years. Pauli is ill. Fredi is very kind to him, and says he

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[2] Here we see the connection between anal erotism and defiance, while later on the boy revealed great acquisitiveness as well. He would often let his mother purchase his obedience with money.

will lend him all his toys, and won't take them away until he is well again.

After his birthday he gave Pauli some of his old toys. Pauli, however, wanted the new ones ; Fredi burst into a fit of rage, scratched his brother's eyes, and pulled his hair. Shortly afterwards they were alone for a moment and we heard a cry in the next room. Fredi had thrown Pauli to the ground and was sitting on him and belabouring him with his fists ; Pauli, who was still weak after his illness, had fainted. Fredi was thrashed and not given any sweet at meals. On all such occasions we also remonstrated with him and reminded him of his love, etc. He is very wayward ; at one moment he wants to kill him, the next he will love him dearly and lend him all his toys.[3] When playing with other children he is very wild and excited ; once he could not sleep at all during the night and kept on waking up in terror. The children have a young nurse. Fredi is extremely attached to her and makes her declarations of love. She remained with us for two years, and I remember I was often jealous of her because he loved her much more than myself.

When as a punishment for some delinquency he is given no sweet, he asks to be forgiven. When he has filched some sugar or done something else he ought not, he comes to me at once and begs my pardon, and I always forgive him, because I fear his great love of truth might otherwise suffer.

Three years and a quarter. He does not like fairy-tales, but only true stories. One day he wanted some sugar. When I would not give it him, he said : ' Please, Mamma, give me some so that I don't scream '. When nurse called him a baby after he had been naughty, he soundly boxed her ears.

Three years and three-quarters. He is very determined. For instance, he never would drink milk, only cocoa. One day he saw nurse drink a glass of milk, and asked her why she did that. She replied because milk made one big and strong. He then said : ' From to-day I shall only drink milk ', and he actually never touched anything else though at first he was quite shaken with nausea.[4]

He had his first attack of frenzy when he was nearly four years old. We had taken him to the circus where he was so excited he scarcely dared to breathe. When we came home to begin with he boxed Pauli's ears, because he was playing with his bricks. When he was

[3] Ambivalence.

[4] The typical childhood-wish to be grown up.

smacked for this he roared like one possessed, refused to eat, and would not let himself be put to bed at any price. He nearly fainted with excitement. Persuasion had absolutely no effect; finally my husband thrashed him, also without success. After yelling for half-an-hour he suddenly stopped, began to smile, and was very good. As a punishment for his behaviour he was not allowed to sit at table for two days, and whenever I spoke to him I called him 'little child'. On the third day he came to me and asked whether his punishment was now over. When I said 'yes' he asked: 'Mamma, please say: "Dear big boy"'.[4] When I said that he kissed me violently, and begged: 'Say to Pauli: "Dear little baby."' From that moment he was utterly changed, very lovable and sweet.

At four years of age he had very charming notions. Sometimes he was very kind to Pauli, but he also hit him frequently. One day Fredi's first suit of clothes was tried on Pauli; he kissed and hugged Pauli, and was delighted that he had become a boy, and promised to lend him everything now. On the following day, however, he took everything away from him again, because he was once more a girlie (in girl's clothes).

Four years old. I sent some photographs of the children to my parents. Fredi cried because I had sent the pictures away without his having written anything on them. He would say: 'You haven't sent the pictures away yet, have you?' I told him I had. 'Say no'! 'How can I say no when I have sent them?' 'Say you haven't sent them, even if you have.'[5] 'All right then, I haven't sent them'. 'You have only been joking, haven't you; you only wanted to tease me, and you will only send them when I have written on them?' All the time he knew perfectly well that he was hoodwinking himself.

Fredi is very keen on soldiers, and stands in great awe of God, because he believes the Lord punishes one for everything. His many questions often drive me to despair.

Four years and a half. One day Fredi returned from his walk in a state of great excitement: he had seen many soldiers with a band.

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[5] On this, and also on a previous occasion, it is clear that when the boy wishes something to happen or not to happen, it is enough for it to be done in words only. The over-estimation of a spoken thought (in place of a change in reality) reminds one of the replacement (substitution) of action by thought and of the belief in the 'omnipotence of thought' which Freud has demonstrated in obsessional neurotics.

He said : ' Fritz (his chum) did not see any. He was naughty to me, so I said : " For that you shan't see any soldiers," and so he did not see any '. I said : ' But he was in the park with you. How is it you saw the soldiers while he didn't ? ' ' I don't know. God willed it like that, because he was naughty.'

I shall give some similar cases later on which show how strong was his faith in the punishment and vengeance of the Lord. Already, at that time, he thought much on this point, as will be seen by the following.[6]

It was raining one day, and he asked : ' Why is it raining to-day ? ' I said : ' Because you were naughty God sent the rain so that you can't go out to-day '. For a moment he was lost in thought, then he said : ' It is raining because there are clouds in the sky '.

One day I gave notice to the nurse of whom he was very fond. I was secretly jealous of her, for he loved her far more than myself. As she did not want to leave, on the eve of her departure she made up to him to beg me to keep her. During the night I found him bathed in tears in his sleep. I did not, however, keep her after all, because she did not look after Pauli enough. Later on I often regretted this, for it was his first real grief ; he took it much to heart, and was then more naughty than ever. At the time I wrote to my parents : Fredi is difficult to manage, but not really bad if you treat him the right way. If you yield to him as much as you can, he is quite a sensible child, and readily gives up forbidden things. Only he will rebel against harshness.

I always answer all Fredi's questions. Because my father had always roared at us whenever we opened our mouths, I went from one extreme to the other. It got rather too much for me, in fact, especially as I was in very poor health at that time and was not supposed to occupy myself with him. I never had a moment's peace because of him. At first his questions were always very intelligent ; later on, however, he asked just for the sake of asking (obsessive questioning).

Just before the summer holidays he became a little more human. I said to him : ' It is a good thing you are now more obedient, otherwise I should have gone without you '. He replied : ' But I am very obedient now. Just remind me when I forget it '.

There was a continual conflict within him that he fought out against himself. I could feel that countless times. At that time he

[6] The boy was religious up to his tenth year and then turned atheist.

could control himself quite well out of love for me if one reminded him of it. But the conflict evidently exasperated him.

Our trips abroad have exerted a great influence upon him, as I can see now. Grown-ups occupied themselves far too much with him, partly because he was really more intelligent than other children and very good-looking, and partly because the exotic always attracts people. He was, therefore, always the centre of everything on this as on later journeys.

When Fredi was four and a half years old my father died, and the letters stopped. For the period of four and a half to eight years I can only draw upon my memory, and I will also add a few other incidents from the same source.

When Fredi was a year and a half old I paid a visit to my parents. My father was very good to his grandchildren, and very fond of Fredi. At that time Fredi was 'opposition incarnate'. If he did not understand what was said to him he said 'No' on principle. I was much amused at this, but my father said: 'I don't like it. Why does the boy always say "No"? Why isn't he as fond of the word "yes"?'

He was rather spoilt, especially as he frequently suffered from intestinal catarrh, and also from cystitis at the age of five. I don't suppose he was beaten oftener than is noted here, that is, over a period of years, for my letters are like a diary. My mother insisted that, in spite of his charming ways, Fredi had always had a sombre look about his eyes.

At three and a half years I again visited my parents. Pauli was then one and a half years old and the exact opposite of Fredi—uncommonly good, lovable and bright. Every one would pamper Pauli more, especially the servants, who are of the greatest significance to a child. Fredi would often slap Pauli for no apparent reason, probably out of jealousy, which he never admitted; and he knew perfectly well that I loved him as much as Pauli. It must have been an 'internal process' of which he himself could give no account. There were, however, many people, especially our friends in X, who liked Fredi better, being attracted by his peculiarities, and who took less notice of Pauli. Of these friends in X he is even now inordinately fond.

At my parents' Fredi used to sit at table with us; he always insisted on having a plate of the same pattern and smaller spoons, otherwise he refused to eat. The pedantry which later on developed to such a morbid degree therefore existed already at that time. My

father would often warn me then and say: 'These little plates and spoons will grow above your heads one day. But then they will be bigger things'.

I took no heed of it, however, for I did not want to say 'No' to everything, especially as there was such a lot one could not allow him. It had always been my dream that he should have a beautiful childhood. My father, however, was right; it grew with him.

Fredi was also inclined to be envious and discontented. I believed I could fight these tendencies best by removing all cause for them, so that he would see in time how well off he was. He always had everything better and more plentiful than Pauli. I did not thereby remove his discontent, but perhaps fostered the idea in him that he was more than Pauli. Though at first submitting to everything, Pauli began to hate Fredi at the age of about eight and to rebel against his treatment.

Four and a half years. After father's death mother came to stay with us for a few years. Her room was next to the children's. Every morning the two children got into bed with her, scrambled for the best place, and pressed close up against her. My mother reminds me now that Fredi would often lie upon her and squeeze her so that she noticed it even then, and also told me so at the time. One day —somewhere between four and a half and six and a half years—he demanded to see her naked,[7] and once even tried suddenly to lift up her skirt. He was also greatly interested in my body, and raved about my breasts and my 'white skin'. I avoided every opportunity of uncovering myself in front of him, but he showed great desire to see me. Apparently he considered the difference of the breasts the chief sexual difference between man and woman. As he has only brothers he may have been uncertain on this point for some time.

One day he tore the upper garment off one of his cousins, of the same age as himself, in order to see her breasts.

I add here that from his third year Fredi persisted obstinately in playing with his member until the doctor threatened that it would have to be cut off. In spite of repeated threats from his parents, too, and in spite of obvious fear, Fredi only partially abandoned this game.

Five and a half years. We spent the summer in U. He must have been very naughty there, for one day I packed a hand-bag and declared he would have to go to a boarding-school. Both children

[7] This early and intensive scoptophilia and craving to touch (active sexuality) is typical of obsessional neurosis.

were nearly demented with fright. At that time Fredi did an extraordinary thing, which has permanently impressed itself upon my mind. Hundreds of times during the day he would suddenly stand rigidly still, slap his thighs with his hands, and murmur to himself, 'Dear Lord, pardon me just this once more!' He would do that also when he had perpetrated nothing in particular, though something was then probably preying on his mind. Everybody laughed at him. Then when he was in the bedroom he would ceaselessly dip his hands into a can of water. What his idea was I don't know.[8] I connected it with the great heat that summer. A friend of mine who was often present laughed a great deal, and said jokingly, 'That boy is really not quite normal'; so it must have seemed peculiar.

Five and three-quarters. After the summer holidays we sent him to a Kindergarten. He was extremely unhappy there, and also very defiant. When one day he was made to stand up in front of his form as punishment he absolutely refused to stay there, and raged for two hours until the punishment was remitted.

At six and a half he was sent to school. As he knew it had to be he did not refuse, but he was always very excited. The first master he had he simply worshipped. Fredi was his particular favourite, and always at the top of his form of about fifty scholars. During the breaks he would never play with the other boys, but always stood about by himself in the playground.

When he had learnt about Adam and Eve he asked me one day why Adam had been disobedient to God. I said: 'You don't obey me either when I tell you not to do a thing'. He thought for a while, and then asked: 'Then was there already a devil even in those days?' I understood his train of thought, and asked: 'Why, do you believe it's the devil's fault when you are naughty?' 'Yes, I believe that', was his perfectly serious answer.

By this reply I again saw how he struggled and wanted to be good, but could not. At this time, he never promised to be good, for he could no longer control himself so well. He would always say: 'If I can'.[9] If he made up his mind about anything no amount of talk

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[8] The connection between a sense of guilt, the imploring of God's pardon for repeated delinquencies and an apparently obsessive washing reveals the origin of the latter and points to self-reproaches on account of onanism.

[9] Both his justification through the devil and his feeling there is something stronger within him than his moral nature give a glimpse of the

would make any difference. He used to have supper at seven every night and remain without breakfast until 12.30 next mid-day when he came back from school. At the same time he had an excellent appetite, hardly to be satisfied on holidays. At times his gluttony knew no bounds.

* * *

It is certainly of uncommon interest to see this picture of a child so exhaustively delineated by its mother—a child with a remarkably intense instinctual life, who seems to have brought ' an archaic constitution as atavistic residue ' [10] with it into the world.

In his instinctual disposition and his infantile sexuality, the boy shows as he grows older the greatest psychological and symptomatological resemblance with adult neurotics ; [11] the case shows how early the obsessional neurosis may develop ; and is also interesting from the characterological point of view. Diagnostically it must be said that the child is abnormal, and may later on develop the more serious condition of a dementia præcox.

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hidden tragedy in the soul of this child who perceived a demon within himself.

[10] Cf. Freud, *Totem und Tabu.*

[11] Cf. Freud's remarks on a case of obsessional neurosis, *Sammlung kleiner Schriften,* Dritte Folge.

A CONTRIBUTION TO THE PSYCHOLOGY OF CHILD-SEXUALITY

BY

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When attempting to gather information on the subject of the sexuality of children, one should not overlook the fact that their communicativeness in these matters is a qualified one, even with the greatest possible confidence in their parents. In spite of the gentlest handling, the process of weaning them from their infantile sexual activities has as result a certain amount of taboo upon everything relating to sexuality. This is, moreover, reinforced by two factors ; the first is that pointed silence about everything which has to do with sexuality, which is broken only on particular occasions ; the second is the unequivocal exclusion from school of everything to do with sexuality. The results of most psycho-analytical attempts with children teach that even in the frankest children these resistances are still strong enough to lead to a toning-down and a falsification of their communications. Apart from this, there is the fact that in the family life of schoolchildren who have already learnt to be clean and to behave properly there is hardly ever occasion to institute an examination into their sexual phantasies without running the danger of isolating to a pronounced degree the child's attention upon sexual things. This risk is avoided when the children are enabled to reveal their sexual phantasies in the course of a personal account, which is different, apparently harmless, and at the same time interesting, as is possible during the analysis of dreams. The children are then completely engrossed in the process of the analysis and the associations, and lead the analyst into their secrets by way of the least possible resistance. How successful this work can be will be shown by the two examples to follow.

Both are dreams of a boy of ten, attending the fourth class of a preparatory school. Dream analysis on the scale shown was only possible because the dreamer, a child of unusual intelligence, displayed a very ripe and shrewd interest in causal and associative connections, often quite spontaneously, and also because the near relationship of the analyst to the little dreamer and his accurate knowledge of the boy's daily life made control of the facts possible.

I

The Dream of the 'Category'

The dream was related in three parts. Both the second and third parts had remained forgotten during the reproduction of the first part, and were successively remembered only after a part of the analysis had in each case offered an associative possibility for reproduction.

First part of the dream: *I had a funny dream. I had been in for the entrance examination to the Gymnasium* [grammar-school] *and that was called 'category'. To get to the examination-room one had to go up several stairs and through several passages; there were many doors and many boards. Upon a white notice-board was written in red letters 'Category'. I don't know any longer what it looked like in the room or who was my professor.*

Associations: Fritz, the dreamer whose dream of the 'category' thus led to the second analysis in his life—the first had taken place six months earlier—had understood right from the beginning how to associate freely and without tendency. The invitation, 'What occurs to you about that?' he took literally and expressed his astonishment that 'something really occurred to him, which sometimes had something to do with it and sometimes not.' He now looks at his own ideas like a second person and is greatly interested objectively in how they turn out and what they lead to. When an idea does not 'fit in' he does not suppress it, but merely remarks 'there's nothing in that' after he has related it. The analysis was taken sentence by sentence.

I had been in for the entrance examination to the Gymnasium. Fritz would very much like to attend the Gymnasium. To be admitted to the school an examination has to be passed. This entrance-examination he has already passed in his dream, and he has thus fulfilled his vivid desire to be a grammar-school boy.

That was called 'category'. In the paper among the advertisements I read: 'Female Category, Situations Vacant'. That is done so that one can find it more quickly. When the lady teacher in M. (with whom Fritz and his brother were lodging) wanted a servant she read these advertisements.

To get to the examination-room one had to go up several stairs and through several passages: there were many doors and many boards. That was exactly like the Town Hall. I have been there twice. Once with Aunt Ella to register our maid Anna. The second time with mother when my brother was to be sent to school. In the Town Hall

was the school-doctor, by whom my brother had to be examined before being sent to school to see whether he was well.

Upon a white notice-board was written in red letters ' Category '. The door and the notice-board are those of the school-doctor. Only the word ' category ' doesn't fit in.

Question by analyst: What about this ' category ' ? At one time it is ' female category ', and the next it is the notice on the door of the school-doctor ?

Fritz: I have just remembered a continuation of the dream, and category occurs again in it.

Second part of the dream: *I was back again in the preparatory school. The boys asked each other: ' Have you already categorated ? ' I happened to be sitting on the first form from the front, not in my usual place, next to a chap who had been with us last year. The fellow's name is Kohn.*

Associations to the second part of the dream: *I happened to be sitting . . . name is Kohn.*

In reality Berg used to sit where I was sitting in the dream. During class Kohn always used to slide up to Berg and pinch him. At last Berg reported him. The master said: ' Berg, choose your own punishment for Kohn '. Then Kohn was made to write five lines.

Analysis. It was surprising that Fritz produced no association to the remarkable use of the word ' category ' in the form of a verb (' categorate '). The conjecture of the analyst that the queer distortion of the foreign word might have been due to an obscene motive seemed to find some confirmation in the reminiscence of the bad boy on the form. Analytical consideration led to the interpretation that the dream-situation in which Fritz is seated next to a bad boy, beside whom he does not sit as a rule, might mean that he was comparing himself with the bad boy. The fact that he was in the place of Berg, the tormented and compassionate boy who awarded his tormentor such a very mild punishment (five lines), found an analogy in the behaviour of the boy towards his own brother. The relation between Fritz and his brother is somewhat similar to that between Berg and Kohn; he is ill-treated and tormented by his violent and jealous brother, but for homosexual reasons which shall not be further discussed, he reacts very mildly and he is extremely sorry when his brother is punished on his account. He tries as much as he is able to extenuate his brother's guilt, and he would like it best of all if his brother were not punished at all. The dream-situation that Fritz is sitting next to Kohn on the form may

therefore mean that he compares himself with Kohn, who is a bad boy: that is to say, he is also a bad boy. He wishes like Berg that Kohn should be only mildly punished; strictly speaking, he wishes that Kohn should receive only a mild punishment, because Kohn is no worse than Fritz. This is to say that Fritz pleads for a mild punishment for himself. The general idea that leniency towards the faults of others may be deduced from a sense of one's own guilt follows readily from the arguments of this particular case, and apart from the fact that it has been discovered not only psycho-analytically, but also by various philosophic minds, finds further special confirmation through the psycho-analysis of the relation between Fritz and his brother. Fritz is the elder of the two, and he did not view the arrival of the by two years younger brother with pleasure. Hostile demonstrations were expressed against the little newcomer, who for a long time completely claimed the mother's attention, and after a short time the boy distinctly turned away from his mother, by whom he felt himself neglected, towards the father who offered him unlimited tenderness and therewith a homosexual substitute for the unsatisfied love towards the mother. When two years later the father left home for a long period, Fritz assumed the rôle of the father towards his younger brother; he looked after him, felt himself a protector and treated his brother with great tenderness and love. By this means he compensated for the hostility which previously he had felt towards the younger brother as his rival.

The interpretation of the part of the dream about the form is therefore: Fritz pleads for a mild punishment, i.e. he has done or wished something that is forbidden, and which may be punishable. The connection of this dream-portion with the sentence: ' Have you categorated? ' brings the mutilation of the words into connection with Fritz' suspected culpability. We now remember that the word ' category ' was brought into immediate connection with school matters in the first as well as in the second manifest dream-portions. ' Category ' is at one time ' examination ', and on the second occasion it is the superscription over a room which the dreamer recognizes as that of the school-doctor, where his brother was inspected, i.e. ' examined '. If it is permitted to equate ' examine ' and ' inspect '—it will be seen that this is permissible—then we may expect to find in the relation of ' inspect ' and ' category ' the same element of guilt which we imagine we encounter in the sequence of ' category ' and a school-scene in the second dream-portion (category—examination before admission to

the Gymnasium—inspection of the brother before admission to the preparatory school—school-doctor—school—recollection of bad schoolboys). Moreover a third reference to the word ' category ' occurs in the first part of the dream. We recollect that the building in which the school-doctor functioned is the Town Hall, and that Fritz had been to another room of this building with his aunt in order to report the engagement of a new maid. The concept ' maid ' is associated with a recollection of the landlady in M., who intended to engage a maid, and for this purpose searched the advertisements under ' Female Category : Situations Vacant '.[1] The word ' category ' now becomes a bridge between two centres of association. One association-series proceeds in the direction of the concept ' maid ', the other in the direction of the concept ' school '. Common to both series of associations in the manifest content is the concept ' engage—admit ' (in service—to school). In the series ' admission to school ' the concept ' examination ' or ' inspection ' is interpolated, with the significance of a condition. This conditional concept was at first not associated in the series ' maid '. But in this respect the word ' category ' has received a determination by the definition that it applies to ' Female category '.

At this point in the interpretation the connection between the concepts ' examination ' and ' inspection ' and that of ' female category ' could be established from the analyst's personal knowledge of the life of the dreamer.

Anna, the maid, has played an important part to Fritz and his brother. The two boys, who had no sister, had thought that all human beings, women included, had male genitals. One day they voiced this opinion during the course of a conversation with the analyst who enlightened them as to the true state of affairs. The result of this disclosure was that from then onwards the brothers eagerly endeavoured to inform themselves of this difference of the sexes by inspection, and on a suitable occasion they acquainted the analyst with their desire.[2]

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[1] Fritz is here mistaken. The schoolmistress could for her purpose not have read the column ' Situations Vacant ', but only ' Situations Wanted '. This error may be of significance as a result of distortion on the part of the censorship, but was not further analysed.

[2] Cf. the following dream. In order not to deter qualified persons from child-analyses I wish to emphasise the fact that this curiosity of the boys soon subsided and gave place to the calm of acquired knowledge. Later on this knowledge in no way irritated the children, and the disturbing character of sexual curiosity was able to yield to ordinary interest in personal matters.

Thereby it appeared that the boys were much interested to see how one could urinate with this ' slit ' or ' hole ', and they wished to examine this curious apparatus in the maid Anna. The series ' category—female—examine—forbidden action ' receives a coherent structure in the light of facts known personally to the analyst, and not derived from the dream-analysis itself.

The survey of this series gained by interpretation prompted the analyst to the following deduction: In all probability ' category ' means ' female genitals '. Since Fritz had long been eager to see how these genitals function, being apparently so different from his own, it is possible that ' to categorate ' signifies the function of ' category ', namely that process which is performed by this organ, just as ' to hammer ' signifies the process performed with a hammer. Thus ' to categorate ' may mean ' to urinate '.

This interpretation was proposed to the dreamer, who answered surprised and pleased: ' Yes, there is another bit of the dream which I had forgotten '.

Third part of the dream: *When I left school again I passed through the S—— street towards the P—— street. About the middle of the S—— street there is a drain-grating, and several men stood there in the street and urinated into the grating in broad daylight. I was walking with Anna, and said: ' Look, they aren't a bit ashamed '. Then I heard someone else say, I don't know who it was: ' When one categorates one gets thirsty '. In the dream it seemed to me as if it meant that one had to go to the W.C.*

Associations to the third part of the dream: *The drain-grating in the S—— street.* This grating really exists. From it one can see the urinal at the corner of the S—— and P—— streets.

' When I was in Graz in the summer, I bathed in the swimming baths. My bathing drawers were torn, and we said they looked like a grating.'

Two or three days before the dream, Emil, the dreamer's brother, had a bath in the kitchen. His bathing drawers were also torn, and he did not wish his Uncle Heinz to come into the kitchen because his uncle embarrassed him on account of the torn drawers. One could see everything through them. But after all the aunt let his uncle come into the kitchen. Emil was annoyed about this, but his aunt told him: ' Men are not embarrassed among one another '.

After the recital of this association, which, moreover, in its last part also determines by association the scene of the men urinating in

front of the drain-grating, it will be understood that the analyst felt himself justified in deciding to say to the boy :

' Therefore, because men are not embarrassed in the presence of men they were not ashamed to urinate together through the drain-grating. It seems to me you would wish that the people should not be embarrassed, so that you could see how men urinate.'

Fritz : Yes, that is true. As Uncle Heinz was once in the W.C. he left the door open and I wanted to see how he urinated.

Analyst : Why do you want to see that ?

Fritz : I want to see how big it (penis) is in grown-ups.

Analyst : Do you only wish to see how men urinate ?

Fritz : I should like to see women, too ; Anna and Aunt Ella. But as I can't see it anyhow, I said to myself : ' I don't care '.

One can hardly imagine a more beautiful example of the process of repression *in statu nascendi* than this frank and simple confession by this child. At the same time one also gains an insight into the mechanism of the weakening of heterosexual interest, which clearly stands under a prohibition, and its transference to the homosexual erotic object. We cannot here discuss the pedagogical significance of this.

It now remains to prove unequivocally that ' to categorate ' in the dream really signifies ' to urinate '. Disregarding for the moment that the analyst's conjecture of the meaning of this word led to the reproduction of the third dream-portion and the associations following it, and not counting the dream-sentence : ' In the dream it seemed to me as if it meant that one had to go to the W.C.' as confirmation of that interpretation, another well-known dream-mechanism will assist our efforts to translate that peculiar word.

Then I heard some one else say, I don't know who it was . . . A person not seen in a dream is the dreamer himself. When Fritz therefore does not know who has spoken the words which follow, then he himself is probably the speaker, and the speech is his own spoken train of thought. The correctness of this consideration is immediately confirmed as follows.

Analyst : What does that mean : ' When one categorates one gets thirsty ' ?

Fritz : Every time I drink water I want to urinate. (He adds laughing :) That is also a water-supply, there is a tap, and a pipe, too, and the water flows from above downwards.

Analyst : Therefore the sentence ought to be reversed : When one is thirsty one ' categorates '.

Fritz: Yes, I am a reversal fiend. I always speak the ' reverse language '.

The ' reverse language ' is a special chapter in Fritz' life. In his eighth year he spontaneously began to form a secret language, admittedly for the reason that his parents discussed certain matters in the presence of the children in a foreign language which they did not understand. As the parents had a secret language in the presence of the children, Fritz revenged himself by likewise inventing a secret language so that the parents should realize what it felt like not to be able to understand what people were talking about. This language Fritz taught his brother, under concentration of his whole teaching ability, and as soon as they became expert, the brothers discussed all their affairs in their invented language.

The technique of this language is of some significance for the psychology of the two brothers. It consisted in reading the words backwards (e.g. rehtaf = father) and the boys gained so much practice in this that they could speak backwards without halting and with the greatest facility. The sequence of the words was not altered (e.g. ' father is not there ' ran ' rehtaf si ton ereht ').

The significance of reversal in the performances of the unconscious has been demonstrated by psycho-analysis as indicating a homosexual tendency. This is also confirmed by the interpretation of the present dream, the latent dream-thoughts of which leave no doubt but the dreamer has chosen the homosexual path in giving up his wish to see the female genitals, and in henceforth directing his interest towards male organs. Other observations of Fritz' life also confirm this. The sentence ' When one categorates one gets thirsty ' is therefore to be interpreted as ' to categorate ' means to ' urinate '. As appears from its associative genesis the word itself represents the female genitals (Female Category). The reversal of the contents of the sentence signifies the reversal of the sexual inclination, so that the wish-fulfilment of seeing men urinate turns the infantile scoptophilia in this way into a means of gratifying a true sexual inversion. A hint of this inversion is also found in the first dream-portion, where after the idea of ' Female Category ' that word appears as a notice over the room of the school-doctor in which the brother, whose significance as a sexual object of Fritz is beyond doubt, is examined. Three further elements remain for the completion of the interpretation.

The first is the question why the word ' category ' was written in red letters. The interpretation of the red colour in this connection is

given in the dream of the 'girls' closet' (p. 355, footnote). As will be seen, Fritz caught a glimpse of the gaping genitals of a little playmate in the summer preceding the dream. Owing to the unfavourable conditions he could not clearly make out the form; the red colour of the mucosa, however, remained firm in his memory. That this red colour, which, strictly speaking, belongs to the female genitals, stood above the school-doctor's room where the brother is examined may indicate that Fritz is still oscillating in his sexual choice, a fact which will become more apparent in the dream of the 'girls' closet'. The localization of the colour may, moreover, be attributed simply to the fact that the school-doctor examines both boys and girls.

The second element to be discussed further is supplied by a technical detail of dream-interpretation. In the first dream-portion we find the surroundings described in two ways with reference to the distinctness of the dream-vision. The stairs, passages and doors leading to the examination-room are clearly seen by the dreamer, but he is unable to say what the examination-room itself looked like. Now the writer can state that in his analyses an indistinct representation of surroundings corresponds to a definite dream-technique. These indistinct places are a product of secondary dream-elaboration, belong to the external façade of the dream, and simply serve the purpose of rationalizing a process distorted by the dream-work by the addition of a place in which it could be arranged in the manifest representation. In the present case the following consideration arises; the manifest dream tells of an examination-room; the latent dream-thoughts, however, and their interpretation reveal the identity of examinations in school and examination of genitals. In the first dream-portion, the dream-incident itself ends by the dreamer's seeing the 'category' in red. The continuation of the dream in the direction of showing the examination-room itself clearly, too, is merely an attempt to think that dream-part to a finish as a school episode. For the wish-fulfilment itself this final portion of the dream-performance is superfluous. This way of representing surroundings must be distinguished from the symbolic utilization of space-images in dreams. Space-images with a symbolic significance rarely—according to the author's experience, never—lose anything of their visual distinctness. Places which are only realized or mentioned, but not seen, are therefore of no importance in dream-interpretation. The passages and stairs clearly seen in this dream correspond in the form of reminiscential images to the actual prototype.

Whether they should have been interpreted symbolically was not ascertained in this analysis.

The third element, of which interpretation is still needed, is the sentence in the second part of the dream: 'Have you categorated?' This speech had been actually made, like all speeches occurring in dreams (with the exception of some cases where the speaker is not seen and where interpretation shows the speech to be the spoken thought of the dreamer). Its actual occurrence, however, was only demonstrated in the dream of the 'girls' closet'. The boy's master did not allow the children to go to the lavatory during lessons. They were supposed to perform this business beforehand. Thus it happened that the boys would ask each other before class: 'Have you been outside already?' which is represented in the dream by: Have you categorated? i.e. urinated. This supplies the final and indubitable proof that 'to categorate' means to urinate. But also the interpretation of the circumstance that in the dream Fritz is seated next to Kohn—which we have interpreted in the light of a sense of guilt—finds definite confirmation in a second determination. Leaving class during lessons was punished and such a punishment had been inflicted upon Fritz. The connection between the question: Have you categorated? and the comparison of Fritz with a culpable and bad boy, expressed by his sitting next to Kohn, clearly shows the affinity of 'category' to a prohibited act.

Briefly summarized, this dream informs us that the dreamer has directed his sexuality into homosexual channels, and that he is inclined to gratify his sexual instinct by means of infantile scoptophilia, which, however, he feels as something prohibited and is for that reason about to repress.

II

The Dream of the Girls' Closet

This dream, which faithfully mirrors the psychic situation of the preceding one, was analysed seven weeks after the dream of the 'category'. Fritz spontaneously related it to the analyst with the remark that he had again dreamed the same thing, only different. On account of its great clearness and distinctness, the interpretation of this dream will be abridged, and in the main confined to references to the correspondence between the present and the previous dream. For the sake of greater clarity, the separate parts of it and the associations proper to them will be numbered.

(1) *I was at school. The master said: 'A boy who is coddled will turn into a girl'.* (2) *Then I thought to myself: 'Now you'll be able to*

have a look at the closet of the girls'. When we left school (3) *the girls came to meet us. Before the girls had come, some one told me*—correction : *I suddenly knew—that the girls, too, had to turn into boys. As the girls come to meet us* (4) *I see one already who has short red boy's hair and short grey trousers that don't reach to the knees and a grey jacket. As we walked out through the gate there was already* (5) *ice in front of the gate. When we were half-way home, I thought to myself I could go back now and have a look at the girls' closet. On the way back I at once began to slither on the ice. However* (6) *the master caught me, and said :* (7) *' You should go there beforehand'. The master stopped me by holding his outstretched arm towards me.*

Associations and Analysis : a. Aunt Ella always says, ' Not even girls are as coddled as you '.

b. The master always says to us, ' When girls chatter much, one says they are like geese. What shall one say about you ? '

Interpretation : A girl is an object of disdain. For the complement of this thought compare the homosexual inclinations of the dreamer in the dream of the ' category '. Upon this, or rather upon its narcissistic component (pride of penis) is founded the scorn of the female sex.[3]

(2) *I often wish to have a look at the girls' closet.* Once I had to carry library books into the girls' classroom and I very nearly did look at it. But Franz was with me then, and so I couldn't. I said to Franz at the time, ' Come and let's look at the girls' closet ', but he didn't listen to me.

Interpretation : We see the sexual instinct in action in the form of scoptophilic instinct directed towards the business of excretion. The same was shown in the dream of the category. What we could there only gather by the aid of interpretation we here learn without effort. The fact that here Fritz has directed his scoptophilia towards the female sex shows that his sexual attitude is still oscillating. The previous dream, too, begins with heterosexual curiosity. But here, in the same way, there ensues a turning from it towards his own sex, and a depreciation of the female, which is even more distinctly shown in (4). At this point it may be remarked that the uncertainty of sexual inclination is probably decided in one direction or the other only at puberty, and that up to that time modifications of the sexual development are not

[3] This remark is at the same time directed polemically against the hypothesis of Adler, who endeavours to explain the tendency of wishing to be a man as a ' manly protest ' arising out of the social valuation of the sexes or out of the desire for power, and not out of instinctual propensities.

altogether precluded, even though abnormal instincts may, perhaps, already have come clearly to expression.

(3) *The girls came direct to the fourth class where they had no business to be. They came to meet me.* (Fritz attends a preparatory school for boys and girls. The two departments are joined by a corridor.)

Interpretation : It is significant that Fritz gives in his association merely a clearer account of the dream-situation, but no reminiscence of reality. The surprised criticism which he passes on the situation with the words : the girls had come to meet him in the fourth class, where they had no business to be (Fritz is in the fourth class) shows that this coming to meet him has a meaning different from the one represented which refers to place. It is merely the pictural expression of the concept ' to come to meet ' in the mental sense. The feeling of surprise indicates that in reality things are the other way about, that the girls do not meet him half-way. This refusal on the part of girls is, however, to be looked for in the dreamer's mind itself, for actually girls are very fond of him as he is a good-looking boy. But they had no business with him because he has no business with them. Again, at the critical homosexual point, we obtain the abnormal element by the reversal of a sentence, just as in the dream of the category at the point ' When one categorates one gets thirsty '.

For the active desire of the dreamer to see the female genitals, the meeting in the dream signifies a wish-fulfilment. Fritz has by no means completely finished with the female sex, and the homosexual decision still lying in the deepest stratum of the unconscious is for the present unable to neutralize his curiosity about the female genitals.

(4) Marie F., of the fifth class, has *red hair*, though it is not short. She is the sister of one of my schoolfellows. Short red hair and a suit like that of the girl in the dream is worn by a schoolfellow of mine named Karl, whom I can't stand.

Interpretation : The last sentence in (3) ' Then I suddenly knew [4] that the girls had to turn into boys ' is realized in the girl dressed as a boy. The identification of a girl with a disliked schoolfellow indicates a refusal of the girl (homosexuality). Further determination is only

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[4] Here, too, we refer to dream-technique as on p. 349. Fritz corrects the sentence ' Then someone said ' into ' Then I suddenly knew ' (Cf. *supra*). He does not see the speaker and confirms in the correction what we had determined by the interpretation on p. 349, namely that speeches by an invisible speaker are thoughts of the dreamer's.

required for the circumstance that the girl appears in boy's clothes. Following upon the sentence in (1) in which it is said that boys turn into girls, we gather from the masquerade of the girl a complete reversal of all sexual relations. A determination of her disguise which emanates from a more superficial stratum is supplied by Fritz in his supplemental remark: 'If I were a girl I could have a look at the girls' closet'. The analyst here hazards the deduction that the disguise of the girl in the dream serves the purpose of satisfying Fritz' wish according to the principle of the mountain that comes to Mohamed. Since he cannot become a girl the girl comes to him as a boy. To what little purpose it actually is, as things remain essentially the same, is expressed in the remark that the girls had no business to be in the fourth class. That the part played by the trousers is not a solution but an obstruction of the problem is apparent in the following conversation between Fritz and the analyst.

Analyst: Have you ever seen a girl in boy's clothes?

Fritz: Yes, Josephine. She was doing gym, and so that one shouldn't look under her skirts she had put on a black pair of boy's trousers underneath. Once a girl was sliding down the inclined stone in the park; she didn't have trousers on and one saw under her skirts.[5]

(5) *'I should like to skate now.'*

Interpretation: The dream occurred in a January without frost. The ice is in the first place the fulfilment of a wish from the day before. In reality it contains the element of prohibition, for the boys were strictly forbidden to slither in the street in front of the school-building. This idea of prohibition gains in clearness by the fact that Fritz makes use of the opportunity when everybody has left the school to slither back on the ice to look at the girls' closet, because now no one would be likely to disturb him. To slide on the ice therefore means to tread forbidden paths. This clearly appears from what immediately follows.

(6) *a.* Once two boys escaped from the Hyrtl Orphanage. They were *caught* and punished by the police.

b. I should often have liked to look into a girls' closet, but I was *afraid* that a girl might be inside and report me.

(7) *'You should have gone there beforehand.'* The master says that when we want to leave the room during class.

Interpretation: This portion also contains the idea of prohibition. The gesture with which the master stops him, Fritz may have noticed

[5] On this occasion Fritz obtained the impression of the redness of the genital mucosa. Cf. p. 351.

in policemen who stop wheeled traffic with outstretched arms at street-crossings. It means : Stop !

Theoretical Remarks.—The dream analyses submitted here afford us an insight into the sexual life of boys during the latency-period. We find the instinct of scoptophilia and the related one of exhibitionism active and establish the fact that the choice of an object, which in these dreams is already clearly pronounced, proceeds towards its development along the path of the excretion-libido also. This originally auto-erotic libido is likewise woven into the process of transference, and it appears that this is possible owing to two conditions. One condition is obviously contained in the magnitude of the quantity of libido attached to specific organs (by which organs it is at the same time qualified as a specific organ-libido). It is possible that not all the libido mobilized during the business of excretion is specifically supplied by the excretory organs, and that a part of this libido is undifferentiated and capable of being displaced from one organ on to another, and therefore also of being transferred to a foreign object as soon and as long as this displaceable quantity of libido invests an erotogenic zone which is biologically intended for a choice of object other than the auto-erotic one.

If this condition is given, then the capacity for transference of the excretion-libido is finally rendered possible by a second factor which consists in the *means* of object-selection, in that the eye (or some other organ mainly directed towards the control of the outer world) is placed at the service of the auto-erotic excretion-libido (or rather, its displaceable component), so that the sexual scoptophilic instinct contributes to object-choice by way of the excretion-libido in that it occupies itself with the process of excretion in other people.

The relation of this problem to that of narcissism, i.e. to the problem of the capacity for transference κατ ἐξοχην will be discussed on another occasion. Here it is merely remarked that the projection of the excretion-libido is at the same time the path of its repression, in that the auto-erotic sum of pleasure is rendered valueless (or at any rate replaceable) in such a way that the asocial excretion-pleasure returns to the subject, by way of the social scoptophilic instinct in a form which shows itself to be of equal value with all other forms of erotic valuation of non-auto-erotic objects. When in the course of development of the sexual instinct, under the governance of other erotogenic zones and the ego, the specific pleasure in the excretory processes of the love-object has been rendered valueless (by the

excretory organs—in obedience to increased knowledge—now being valued merely as specific sex-features), then the process of development of the excretion-libido has found its normal termination. If it remains fixated on the way, perversions corresponding to the moment of fixation will result (scoptolagnia, exhibitionism, coprolagnia, etc.).

Finally I will mention that observations urge me to the conclusion that the sexual life of boys during the latency-period has the character chiefly of scoptophilia directed towards the excretory processes, and that this bodily function supplies the greater part of the sexual phantasies during the latency-period, because it brings their interest in the sexual organs into a connection which corresponds to the boys' knowledge and, moreover, is of necessity permitted by the educational powers.

SHORTER COMMUNICATIONS

SOME ANALYTICAL ILLUSTRATIONS FROM A CHILD'S BEHAVIOUR

Last year for some weeks I came into rather close contact in ordinary social life—quite non-analytic—with a little six-year-old Danish girl, who was in certain ways very little repressed, and who retailed varied phantasies with a most extraordinary fluency. One day when I was too busy to have her in my room she amused herself by drawing, and later brought me the result. It was of special interest to analysts, and the child, flattered by the attention I paid it, entered eagerly into the game of description. There is a rough outline of a bed-table containing a circle with a loop denoting a chamber with its handle, and inside it an egg with scrawls on it for her own name. A cup is on the top of the bed-table, and a hare with ears, arms and legs (fore and hind legs) stands up on the latter obliquely between cup and chamber ; there is no tail. The words ' hare ', ' Easter-hare ', ' bed-table ', ' chamber ', ' egg ', ' nest with egg Johanni Thula ', were written by me at her dictation ; then she seized the pencil herself, drew rough squares by the cup and above the hare, and asked me to write ' cup of chocolate ' in the former, and in the latter her full names with the addition ' born in K '. The Easter-hare thus labelled who has just laid an egg bearing her own name (probably identification as well as possession, i.e. self-birth) in a chamber in a bed-table on which is a cup of chocolate gives as complete and clear a representation of a child's fæcal birth phantasy as could be desired.

An importance attached to cup, bed-table, etc., similar to that shown in her drawing, is evidenced in the following incident which illustrates quite a number of important points in a short space. For better understanding I may say that the child's father died when she was three, while her eighteen-year-old sister, who enjoyed familiarity on equal terms with the mother, also possessed a father, who was, however, seldom seen. Thula had an endless stock of phantasies about the obtaining of babies, and an uncontrollable longing for presents of any and every description—from a half-dead flower to a baby itself. She had often begged for the gift of my engagement diary, to which she had taken a great fancy. One evening I came in and missed it, was of course suspicious, but searched everywhere. Thula in bed but

awake, hearing me, began a shouted conversation through the closed door between the two rooms, and at length informed me that she had stolen a book of mine. I went in, told her that books must not be taken out of my room while I was away, that of course I shouldn't scold, but that I must have it. She said she had hidden it, and we turned the finding of it into a game of ' hot and cold ', into which she entered enthusiastically. In the middle she brought out a phantasy of a man who had once made her a present of all, *all* his books and everything—a man, be it noted. The book was found with her in bed, as I expected. As I took the book away, she was laughing, and I kissed her goodnight, an unusual caress between us : she was very undemonstrative to women, very demonstrative to men. Probably, after the phantasy about the man, this was too much of a mother-attitude on my part : in any case, it loosened the springs with extraordinary suddenness, she began to cry stormily, seized the cup on the table, made as if she would throw it at me or on the ground, then insisted vehemently that I should take it and put it on the floor, and, still crying bitterly, told me to go away. The anger against the mother for taking away the phantasied gift of the father could hardly be more plainly shown than in this seizing of something so symbolical as a cup. Seeing the intensity of the struggle and the partial success of the effort of self-control, I went. In two minutes she was again calling out to me, and telling me she had something else of mine. She poured out a long tale, which I believed to be pure phantasy, of having picked up from under the wash-stand a ring of mine which she had kept. I said : Very well, it could wait till the morning, and then we could talk more about it, and made a move to leave. For once coming to the end of her phantasies, in a frantic effort to find other means of keeping me, she dashed to the bed-table, asked if I had ' done my business ' in the closet to-day ; if not, I must have two of these little black things, showing me a box of pills ; she pressed them on me with the greatest insistence, in spite of my assurances, and again I left her. In another minute she was calling out to me that she had taken something else of mine, a half-dead hyacinth from my wash-stand, which I had supposed removed by the maid. So that the tale of the ring did cover an actual small theft, and was apparently told in order to draw down a reprimand. This, if given, would in all probability have satisfied her sense of guilt, and the actual incident would have remained untold. Further, it was the approach to actual fact which stopped the imaginative flow. The mechanism of a compulsion to phantastic lying on the one hand and

kleptomania on the other could hardly be clearer, and are in complete agreement with the work that has been done on this subject. One notes, too, the possibility of an identification with the mother in her insistence that I should be treated as she was, just as soon as some of the negative feeling to the mother had been abreacted—that identification with the parent of the same sex which is the regular method of overcoming the rivalry situation, and which is, perhaps, only possible when the burden of repressed negative feeling is not too great. In fact, this seems to me one of the most illuminating points of the whole incident—the possibility of the change from the ' I-instead-of-you ' attitude, with its attendant anger and guilt, to the ' You and I ', ' I like you ' attitude, with its reconciliation. In a recent paper Dr. Rank emphasizes the importance of this process in analytic treatment, with the resultant effect on the ego-ideal.

The diary incident had not yet reached its end. When I came in next day, at a time when I had promised to have Thula in my room, I saw at once, and she herself drew my attention to the fact, that she had again taken my diary ; she added ' and your birthday book too '. The latter was untrue, but significant. Reminded of what had been said last night, in a quite unusually demonstrative manner, she threw herself across my lap face downwards, and without the least sign of repentance asked me to ' smack her on her bottom '. Previously, when asked why she had taken my book again, she had said ' because you are so funny,' which vanity or something else made me believe to mean ' because you don't scold as I expect '. I took up her demand, and said ' she wanted to make me cross with her, didn't she ? ' Yes ', at once. ' But I wasn't cross because I knew how badly she wanted the book ', etc. As an outcome of this conversation, she walked quietly out, and brought me back the book without a word, and without the least embarrassment. This attempt to establish relations with a love-object on the basis of her masochistic tendencies and anal-erotism was repeated on another occasion, probably an endeavour to deal with something that was or would become the phantasy of ' A Child is being Beaten.'

I should like to bring this child's phantasies and phantastic lying into connection with Dr. Helene Deutsch's article in *Zeitschrift*, VIII, 2, on pathological lying. One could not call this child's lies pathological, but unless some fortunate turn of development took place there was at least a likelihood of their becoming so with the onset of puberty. Dr. Jones' work on adolescence forces such a probability on our attention.

I have given some examples of Thula's phantastic lies; here is another. She ardently desired to go to school, as much for the sake of the companionship she lacked as to satisfy her craving for knowledge. One afternoon she came and told me she had been to school for two hours that morning; this followed on a previous foretelling of the coming event. She told me time, position, direction taken, number of pupils, etc., and thereafter for days continued every afternoon detailed accounts of her doings at school in the morning. A number of these were obviously pure fiction, but I confess I was surprised to find later that there was no word of truth in the whole account; there had never been any question of her going to school at all, except possibly as something at a distance of months.

Now it is noteworthy that where the lying, if such it be called, was most directly in connection with her repressed sexual life—e.g. in saying she had stolen the ring instead of the actual hyacinth, and taken the birthday book as well as the actual diary—we find that piece of reality at the root which Dr. Deutsch finds present in all pathological lies. Where phantasy was less directly sexual, i.e. where it was more directly a wish-fulfilment in connection with her sublimated trends, and less in the service of repression, as in the tale about the school, here the core of reality was not so clearly essential.

There is a further point which this child illustrated rather well. Dr. Deutsch rules out, as forming any part of the inner compulsion towards pathological lying, any wish to arouse admiration, envy, etc., in the hearers. She says that, as with the true poet, there is complete disregard as to the reception of the production; if this is favourable, it is merely a welcome addition.

This is, perhaps, too general a statement, possibly equally so with regard to poet as to patient, particularly when one recalls Freud's article on children's lies, and is a matter rather belonging to the particular motivation of the lying. However, exhibitionism is by no means necessarily connected with the desire to arouse admiration or envy, and Dr. Deutsch nowhere expressly rules out exhibitionism as forming part of the inner compulsion towards lying of which she speaks; probably she would unhesitatingly include it. Certainly it could hardly have been shown more clearly than by Thula in the following incident. One of her stories, which seemed true enough, had brought about a situation awkward for herself, and gave me my opportunity. There was some talk about the pleasure of telling oneself and others pretty tales, and one's enjoyment, but of the awkwardness when others did

not know they were tales. She leaned her head against my shoulder—an unusual caress—and looked into my face with an expression of the most obvious and intense relief; and then of her own accord, the compulsion evidently being loosened, told me that the tale about school had been quite untrue. Then she turned all her energy and interest into the performance of various childish gymnastic feats all over my bed and floor, frequently lying on her back and turning up her legs; exhibitionism could hardly be shown nearer its source.

M. N. Searl, London.

A DREAM OF A CHILD OF SIX

Gertrud R., a little girl of six, is the only child of a mixed marriage (father a Jew, mother a Catholic). Physically she is well-developed, but she shows several neuropathic traits. She is difficult to train and timid, and her sleep has been disturbed for a long time; she is lazy in masticating her food and suffers from habitual constipation, which her anxious mother, against my advice, continues to treat with enemas. The mother, who is about forty, allows herself to be tyrannized over by the child, and spoils it utterly. The father, who had previously also been guilty of spoiling it, has for some months suffered much under the waywardness of the child and at these times rates it soundly. With difficulty I had succeeded in putting an end to the child sharing the bedroom of the parents; a short time ago, however, as her parents went out one evening she was allowed as a recompense to sleep once again between them at night.

A few days ago Gertrud contracted catarrhal otitis media of the right ear. On the second day there was already an improvement, the child was without fever in the evening and the ear no longer pained; she complained, however, that she had stomach-ache, 'as if someone were lying upon her belly'. (A week ago she had repeatedly complained of abdominal pains without anything being found on examination.) Next morning I found her very bright; objectively the abdomen was normal, and there was no pain. I asked her unobtrusively whether she had dreamed. 'Yes, often, but horrid things. I can't tell you them.' After some resistance, she said that the horrid thing had been that her mother had disappeared. The spell was now broken, and she told me the dream she had had that night. 'Mother has disappeared, and many biers are standing about. Then someone comes and tries to hit me.' The father is fair and tallish, has a short beard and short,

bristly hair brushed upwards. I asked her what the man who had tried to hit her had looked like : ' Was he small ? '—' No, big.'—' Did he have long black hair ? '—' No, he was fair and had short hair.'—' Did he have a long beard ? '—' No.'

I give this like an objective clinical report ; experts require no comments. Nothing was here ' examined into ' the case, and yet a straightforward account of the girl's ' Œdipus dream ' results.

J. K. Friedjung, Vienna.

THUMB-SUCKING, EAR-PULLING AND LEFT-HANDEDNESS

In the '*Bruchstück einer Hysterieanalyse*', Freud, in tracing the development of a ' fellatio ' phantasy through the thumb-sucking phase, gives a memory of Dora's in which she sat on the ground in a corner, sucking her left thumb, while with her right she pulled the ear of her brother who was sitting quietly beside her—which Freud calls the ' complete way of self-satisfaction through sucking '. Another patient, a young woman, still to some extent a thumb-sucker, saw herself in a memory-picture apparently from the first half of her second year, drinking from her nurse's breast and meanwhile rhythmically pulling her nurse's ear.

I have had the opportunity of actually observing the above double action. A baby-girl of eighteen months, whenever she is sitting quietly and blissfully on her mother's lap, sucks her left thumb and pulls her mother's ear with her right hand. This is particularly noticeable and invariable when she is held on her mother's lap on her little pot. The ear-pulling habit started *after* weaning—was not as in the above phantasy or memory carried on during suckling, but is a substitutive act—and is often continued when she is alone by pulling her own right ear and sucking her left thumb. The significance of the hand as the second means of grasping—the mouth being, of course, both phylogenetically and ontogenetically the first—and hence the passing on of oral significance to the hand is very clear. Here it is specially interesting as showing simultaneously the double rôle played by the hand—in the one case providing the object grasped, in the other that which grasps—the rôle which it normally retains.

A further point is that of the determination of the part played by right or left hand ; not all children suck their left thumbs. A child being suckled would normally be fed alternately from right and left

breasts, giving no advantage in ear-pulling to either hand. Where any difference exists, this would help to determine the right or left use. In the present case, probably in others, the use of the right thumb for this purpose seems determined by the manner in which the mother holds the baby on her pot and on her lap—the right hand is slightly nearer the mother than the left.

This child has her own very speedy and effective method of locomotion, which makes her quite unusually slow in learning to walk, though in other ways she is a forward child. She sits on the ground and propels herself forward by resting her weight on her left hand, the right being held in the air. Now one would think that this leaving of the right hand unoccupied and ready for grasping would be both a sign of, and a stimulus to, right-handedness. Nothing of the sort—the child shows distinct tendencies to left-handedness ; thus the left hand is in no way injured in its active grasping use through the passive rôle in sucking. Rather it seems that the right hand is reserved for one particular *type* of grasping (i.e. of the ear) as the substitute for the mouth. To what extent other factors are involved, it would be difficult to say ; I would only suggest that here is one example of the combination of libidinal and environmental factors which may bear on the question of left-handedness.

M. N. Searl, London.

ABSTRACTS

Clinical

Robert M. Riggall. Dual Personality. *Lancet*, Vol. I, 1923, p. 1155.

The case of a patient suffering from dissociated states, during which he would wander to distant parts of the country, with complete amnesia in his normal state for what occurred during the attacks.

Investigation of the patient's mentality showed a marked Œdipus situation, a strong fixation on a tender-hearted mother, who always protected him against the severity of a stern father. Flight from incest, and consequent homosexual attachment to a brother, which was strongly repressed. The first splitting of the personality coincided with his marriage, which produced a conflict between his heterosexual feelings for his wife (mother substitute) and his repressed homosexual feelings for his brother.

Warburton Brown.

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E. W. Scripture. Treatment of Stuttering. *Lancet*, Vol. I, 1923, pp. 749–50.

In this paper psycho-analysis is mentioned as a means of getting at the stutterer's fear, but the writer does not advise its use except in rare cases.

Warburton Brown.

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H. Crichton Miller. The Physical Basis of Emotional Disorder. *Lancet*, Vol. I, 1924, p. 378.

This is an attempt to depreciate the value of the teaching of psycho-analysis, and to substitute a theory of toxæmia, and especially endocrine disturbances, for the causation of the neuroses. These are factors which Freud and those who follow him have not failed to take into account. They have recognized that they may play a part, but are not willing to accord to them the chief part in the ætiology.

The views put forward are very unconvincing and, on the whole, are not supported by evidence. For instance, what evidence is there for stating that ' the thyroid is the gland of creation ', or ' that we can recognize in it the chief determinant of expression ', or again that the practice of masturbation is due to a gonal inadequacy which leads the individual to try to reassure himself on his arrival at the stage of maturity that he is better than a child.

Warburton Brown.

Cavendish Moxon. M. Coué's Theory and Practice of Auto-Suggestion. *British Journal of Medical Psychology*, 1923, Vol. III, p. 320.

This article is based upon Ferenczi's explanation of suggestibility, which depends on the repressed object-libido. Coué minimizes the important part played by hetero-suggestion in his method. It differs from other suggestive methods inasmuch as the transferred object-libido is subordinated in the expression of narcissistic libido. Coué's idea of replacing right thought for wrong imagination is not justifiable unless the 'right' is also the psycho-physically healthy. If auto-suggestive imagination is acting as a repressive force in the service of the conscious ego-ideal, it would tend to increase the ego-dominance. If it is used in the service of the unsatisfied libido, auto-suggestion would increase the libido-dominance. Repressive or expressive auto-suggestion cannot be recommended when it is used either to promote regression, weaken the reality principle, or to encourage the delusion of omnipotence. Induced auto-suggestion can be most safely used for the removal of slight neurotic symptoms occurring in approximately normal persons under exceptionally severe conditions of strain, in cases preserving relics of a bygone conflict, and in unanalyzable persons.

Robert M. Riggall.

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H. Somerville. The War Anxiety Neurotic of the Present Day: His 'Dizzy Bouts' and Hallucinations. *British Journal of Medical Psychology*, 1923, Vol. III, p. 309.

Dr. Somerville says that 'dizzy bouts', which he characterizes as the principal mental symptoms of a war anxiety neurotic, are to be taken 'as sudden attacks of extreme fear, originating in an affect transference from a war incident to a present occasion, amplified by a fusing of this affect to that attached to a deeper strongly repressed complex, the like of which is present in the unconscious of everyone, a complex of which the father is the central figure'. He adds: 'It is also useful to look upon them as an exacerbation of the patient's general condition of purely suppressed fear'.

He divides hallucinations mainly into 'visual' and 'aural'. He connects visual hallucinations with the Œdipus complex; aural hallucinations with the homosexual complex.

With regard to aural hallucinations, he states that they are more closely associated with the psychotic condition than those of the visual type. He divides them into hostile voices and those not so, and suggests that both sorts 'have their origin in a homosexual complex'. (He refers to Freud's and Ferenczi's work in this connection.) The former corresponds with Freud's 'I hate him', and the latter with the 'I love him', phase. Dr. Somerville says he is in some doubt whether or not a neurotic patient can pass into a psychotic condition. He is inclined to believe

he can, but maintains, however, that in his experience hallucinations, by themselves and unaccompanied by signs of fixation, are not to be taken as indicating a psychosis—that they tend to clear up under psychotherapy ; but that if there is evidence of fixation the outlook is not so good.

A. Cyril Wilson.

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C. Worster-Drought. 'Narcolepsy.' *British Journal of Medical Psychology*, 1923, Vol. III, p. 267.

The author describes narcolepsy as a condition characterized by recurrent states of sudden and profound sleep. He divides cases of narcolepsy into two main groups : 1. Those in which the attack is symptomatic of definite organic disease. 2. Those in which there is no evidence of organic disease. He first deals shortly with the various hypotheses concerning the psychological mechanisms of normal sleep, and then points out how identical are the physical signs of sleep of hypnosis, and postulates the theory that sleep is initiated by a process of auto-suggestion as the psychical development of the infant develops. Dr. Worster-Drought suggests that there are several varieties of 'functional' narcolepsy, each corresponding with a different psychological level, ranging from the superficial to deep, until a form is reached the reaction of which occurs at a purely physiological level. The different forms he illustrates by comparing them with the various fits from hysterical to frankly epileptic.

In discussing treatment of the psychogenic forms the author deprecates any methods of gross suggestion, such as false operations, etc., and finds the most satisfactory method to be 'a preliminary modified psycho-analysis, with detailed investigation into the history of the onset of the attacks and of the individual, followed by a reconstruction of the origin of the narcolepsy, or of the emotional experience giving rise to the condition under light hypnosis'. He cites several cases which seem to have responded favourably to such abreaction methods. He adds that his experience has not convinced him of the veracity of Myers' view that an emotional abreaction during the revival of dissociated memories is not essential.

A. Cyril Wilson.

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Sexuality

Bronislaw Malinowski. The Psychology of Sex and the Foundation of Kinship in Primitive Societies. *Psyche*, 1923, Vol. IV, p. 98.

In discussing the psychology of kinship and descent in a matrilineal society it is noted that in the Trobrianders the most important factor is the belief that the man does not contribute in any way to the building up of the child's body. These natives are quite ignorant of the man's share in the begetting of children, the father having a purely social definition. Until the child grows up, the word *tama* (father) does not differ essentially from the word 'father' in our sense, but afterwards the

child realizes that he is not of the same clan as his *tama*, that his totemic appellation is different, and is identical with that of his mother. The mother's brother becomes more important than the father, and the father's authority wanes. In discussing the male and female organism and the sexual impulse in native belief, it is found that their physiological views are very crude. The eyes are the seat of desire and lust, and are the cause of sexual passion. The kidneys are highly important, because they are the source of the seminal fluid, which, however, does not possess any generative value. No physiological rôle is recognized in the testis. While sexual desire resides in the eyes, love or affection springs from the intestines and the skin of the abdomen and arms. Life springs from the spirit world, all children being incarnated spirits. The real cause of childbirth is the spirit initiative from Tuma, the Island of the Dead. The spirit children are attached to drift logs or small stones on the sea bottom, and girls will often not enter the water for fear they might conceive. If a woman wishes to conceive, a maternal kinsman must scoop some water and leave it over-night in her hut. The spirit becomes a pre-born infant, and this becomes reincarnated into a human being. In this process identity of personality is not preserved, but there is continuity of clan and sub-clan. Sexual connection is not considered necessary in order to produce children, but a virgin cannot conceive until her hymen has been ruptured, and the ordinary way of doing this is by sexual intercourse. In spite of much sexual freedom very few illegitimate children are born, and the author inquires if there is a physiological law which makes conception less likely when women begin their sexual activity early in life, lead it indefatigably, and mix their lovers. The author thinks that if these beliefs on procreation and reincarnation be studied in their bearing upon the organization of kinship, their importance becomes obvious. He believes that the ignorance of paternity is an original feature of primitive psychology, and that in all speculations about the origins of marriage and the evolution of sexual customs we must bear in mind this fundamental ignorance.

Robert M. Riggall.

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S. S. Brierley. A Note on Sex Differences from the Psycho-Analytic Point of View. *British Journal of Medical Psychology*, 1923, Vol. III, p. 288.

For purposes of discussion, sex differences are divided into three groups : *a.* primary anatomical differences, *b.* secondary sex characters, and *c.* psychological differences. It is noted that the last two groups are determined by the action of endocrine secretions. It is suggested that some psychological differences must be due to tertiary rather than secondary sex characters, resulting from self-consciousness of sex. Psycho-analysis and other methods have been unable to decide how far observable differences are innate and how far acquired ; we know, however, that the

question of sex differences is essentially genetic. In the analysis of the nature of the sex impulse it is noted that female modesty, in so far as it is a relative sex inertia, is a secondary sex characteristic. This inertia is liable to exaggeration, and the female may be unaware of sexual desire. More normal modesty is an expression of self-consciousness of sex acting through the 'castration-complex'. The shame of having no penis is a powerful element in female modesty, and is an egoistic trend. Referring to infantile sexuality, it is noted that the one important difference is with regard to urination, which plays an important part in infantile phantasies of love and power. The first hint of difference between activity and passivity appears to be partly determined by a period of activity in the interstitial glands of the reproductive organs between the ages of two and seven. Although many women remain in the clitoral attitude of the girl child and are anæsthetic to vaginal stimulation there is undoubtedly an organic predisposition to characteristic femininity.

It is suggested that the differentiation may be chiefly on the female side, as if the female had to turn aside at various points from the straight line of development followed by the male. No serious observer really believes that the female ego is essentially different from the male. It is believed that the ego trends in both sexes are positive, active and katabolic, harmonizing with the sex impulse in the male, but conflicting with it in the female. In the one case the ego characteristics are reinforced while in the other they are strongly modified and limited. The qualities of femininity are absorbed by the ego-ideal, and this reconciliation is more complicated for the female. In both sexes the first power experiences, which are connected with defæcation, are equated to the penis. The female ego has to become reconciled to the loss of the penis and to the limitation of the direct expression of power. This transformation of the ego functions is brought about by the unconscious identification of penis = fæces = child. The predisposing conditions to the development of the feminine castration-complex are discussed under four groups: (1) circumstantial; (2) early *awareness* of sex differences; (3) individual differences of secondary sex characteristics; (4) initial differences in anal and urethral erotism.

The only psychological mechanism peculiar to the female appears to be that women show a greater tendency to *reaction-formation*. The differences in the external relationship of boy and girl are discussed at some length from their normal and abnormal relationship to their parents and the Œdipus situation.

It is tentatively suggested that there is a sex difference regarding the genesis of the castration-complex, viz., that in women it arises from anal and urethral levels and is only secondarily connected with incest trends; in the male it is more intimately connected with incest tendencies and genital auto-erotism. In conclusion it is held that emotional and

temperamental sex differences are of considerable educational and social importance. Robert M. Riggall.

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Applied

J. Y. T. Greig. Freud's Theory of Wit. *British Journal of Medical Psychology*, 1923, Vol. III, p. 52.

The writer of this paper, who has elsewhere made a striking contribution to the study of wit, a contribution which, as he himself reminds us, 'fits well enough into Freud's theory of tendency wit', here makes some interesting (and, as it seems to the present reviewer, important) criticisms of Freud's theory of 'harmless' wit. He thinks that this latter form of wit can be reduced to 'tendency' wit; the only difference between the two kinds being that the nature and direction of the 'tendency' is more clearly manifested in so-called 'tendency' wit than in 'harmless' wit. He maintains further that, granting the technique of wit to depend on economy of psychic expenditure, there is no reason to consider that such economy gives rise to pleasure, and that, as a matter of fact, wit causes an increase rather than a decrease in expenditure of energy. This short paper is worth careful consideration, especially as regards its main thesis—the reduction of all wit to the 'tendency' variety. J. C. F.

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J. C. Flügel. On the Biological Basis of Sexual Repression and its Sociological Significance. *British Journal of Psychology, Medical Section*, 1921, Vol. I, p. 225.

This long and detailed paper is for the most part an elaboration of the author's communication to the 6th International Psycho-Analytical Congress, abstracted in this Journal, Vol. I, p. 347.

Author's Abstract.

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Cavendish Moxon. The Development of Libido in Friedrich Nietzsche. *The Psychoanalytic Review*, 1923, Vol. X, No. 2, April 1923, p. 170.

Numerous items of historical or literary material are here interpreted—correctly enough, perhaps, in most instances—but these interpretations remain for the most part as unrelated fragments, failing to cohere into any definite whole or to give any clear or self-consistent view of Nietzsche's character and developmental history.

A great deal is known about the life of Nietzsche. His voluminous writings reveal his personality to a much greater degree than is the rule with most authors. The picture presented for analytic study by his life and work is neither dim nor illusive; rather is it drawn boldly, in vivid contrasts and rich colour, with the indications for investigation and interpretation brought out in high relief. A study such as Moxon's, though by no means without merit, is rather disappointing in view of the unusual opportunities for a much better one that the material affords.

H. W. F.

D. A. Simmons. The Metamorphosis of Mary. *The Psychoanalytic Review*, Vol. X, No. 3, July 1923, p. 261.

The author, a judge in the Circuit Court of Florida, has tried some five thousand divorce cases in the past ten years. Of the different types of cases that appeared before him he observed that one occurred with great frequency, and with such characteristic features that, as soon as the preliminaries of such a case began to be presented, he could foretell what the major elements of the story were sure to be. He describes one example of this type, which he regards as a 'hitherto unclassified neurosis'. It turns out to be an instance of pathological jealousy on the part of the wife, which leads to divorce proceedings. The remainder of the paper is taken up by an effort to interpret cases of this sort according to psychoanalytic principles.

The story, in brief, is this. A young couple, of modest social and financial position, marry. The marriage is at first a happy one, and two children are born. The husband makes progress in business and acquires more culture and knowledge of the world. But as he develops the wife remains stationary. Sensing the growing difference between them, she reacts with jealousy, passing at length from mere suspicions of infidelity on the husband's part to actual delusions in some instances. Under the influence of these ideas the wife finally deserts the husband, who at length applies to the courts for a divorce.

While recognizing the similarity of such cases to paranoia, the judge doubts whether homosexuality plays any rôle in their pathogenesis. In his opinion, repression of the normal love for the husband is the main pathogenic factor. He fails to make plain what might be the motive force that accomplishes this repression.

We regret that the author's interpretation of the case cannot be considered particularly successful. The type of case he describes is better understood than he realizes. Envy of the husband's progress may be the factor which incites the pathogenic process in such cases; but this conscious envy is associated with the repressed penis-envy, connected with hostility toward males on the one hand, and with unconscious homosexuality on the other. Against the unconscious homosexuality which is now activated there develops the familiar defensive denial '*He*, not I, loves women'. Whatever phantasies of heterosexual infidelity the wife may be subject to form a secondary motive for maintaining this accusation. The delusion of the husband's infidelity is formed through projecting upon him a double self-reproach.

But, despite the shortcomings of the author's interpretation of his material, his desire really to understand the cases that come before him is deserving of great praise. We look forward to the time when such a desire on the part of lawyers and judges may be taken for granted instead of being the occasion for surprise it usually is now. A good observer on

the judge's bench could supply us with many valuable data concerning human behaviour which the ordinary practitioner of analysis has little chance to see. The data themselves, as in the present instance, may possess, if given in detail, much more interest and value than belong to the results of untrained efforts to interpret them.

H. W. F.

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Charles Baudouin. Psycho-Analysis and Art. *Psyche*, 1924, Vol. IV, p. 196.

Freud has shown that phantasies of the waking imagination are only restrained dreams, and that condensation of affective mental processes as well as displacement of affective accent takes place in phantasy as well as in dreams. The landscapes of dreams condense several landscapes marked by a common emotion. This composite landscape symbolizes the common emotion holding it together. Every work of art, like every dream, is symbolic ; it represents a work of unconscious objective intention and personal emotions. Psycho-analysis is an incitement to a new art of symbolism and phantasy as instanced in the work of Franz Werfel. Because feeling condenses images into a new image, it might be said that sensibility alone is truly creative. Intellect ensures adaptation to reality, and imagination ensures adaptation of reality to ourselves. Art, on this account, is a vital function. In Art, just as in the dream, the Freudian idea of repression is a defence-reflex. The painful ' affect ' is displaced and becomes weakened.

The relationship between play and the dream as put forward by Flournoy and Claparède is destined to become increasingly important. Play is the discharge of instincts in formation. This is compared with the dream, which is also a discharge of suppressed instincts. Therefore displacement possesses besides disguise a real function of play. The game is a mimic dream, and between the game and the dream there are all the intermediate phases. Art synthesizes the game and the dream ; it expresses a vital force dissatisfied with certain objects and seeking others. The noblest art is defined as Humanity's dream of orientation in the quest of its own soul.

Robert M. Riggall.

BOOK REVIEWS

Essays in Applied Psycho-Analysis. By Ernest Jones, M.D., President of the International Psycho-Analytical Association, and of the British Psycho-Analytical Society. (The International Psycho-Analytical Press, London and Vienna, 1923. Pp. 454. Price 18*s*.)

In this book (the fifth of the International Psycho-Analytical Library) Dr. Ernest Jones amply maintains his well-won reputation as the foremost English-speaking exponent of psycho-analysis. It is true that only one of the thirteen chapters of which the book consists is new in the sense of appearing in print for the first time. But the remaining twelve chapters, which originally constituted as many separate papers, were published in a variety of journals, by far the greater part in German, and even for those who have had ready access to the journals in question, the bringing together of these scattered papers (revised, and to a large extent rewritten, and provided with an index) will be a source of great convenience ; while to the larger British and American public of those who are interested in psycho-analysis, but have no time or opportunity for consulting technical periodicals, the appearance of this book should constitute an event second only in importance to the translation of Freud's works and the publication of Dr. Jones's own previous *Papers on Psycho-Analysis.*

The thirteen incorporated papers deal with very varied fields, including history, theology, politics, folk-lore and artistic and literary creation. Three of the papers are long and detailed studies of about 100 pages each, constituting highly important contributions to the subjects to which they are devoted ; the remainder are less ambitious in design and less elaborate in construction, but in every case highly stimulating and suggestive.

Of the three major studies, the first, ' A Psycho-Analytic Study of Hamlet ', does not perhaps call for any special comment here, as it originally appeared in the *American Journal of Psychology* about fourteen years ago, and should therefore be familiar to most serious English-speaking students of the psychology of literature. It is also that one of the papers which, from the fact that it deals with a well-recognized and much-discussed literary problem, will probably be dealt with at greatest length by outside critics. We need, therefore, only remind the reader that it expounds in detail the view that the key to Hamlet's behaviour is to be found in the Œdipus complex ; Claudius had actually carried into execution the twin desires connected with this complex in Hamlet (he had killed Hamlet's father and married his mother), and the inhibitions manifested in Hamlet's revenge on Claudius are shown to have their roots in Hamlet's unconscious appreciation of this fact.

The second of the major contributions is concerned with ' The Symbolic Significance of Salt in Folk-lore and Superstition '. Starting from the popular superstition that the spilling of salt is unlucky, a vast mass of anthropological material is brought together to show that salt is here, as elsewhere, a symbol for semen. In the course of the treatment of this theme a great variety of interesting subjects are dealt with, such as the psychological and ethnological connections between fire, water, salt, blood, semen and urine, the psychological significance of baptism, the connection between marriage and the Eucharist, the blood covenant, the ambivalency of superstitions, and the etymological relationships of the word ' salt '. From a consideration of these last-mentioned factors it appears that the original significance of the word was a dirty fluid, and that ' the idea of salt and water is inherently allied to that of excretion, particularly urine ', with which, in turn, the idea of semen comes to be connected. In the light of these lengthy considerations it seems clear that the supposed ill luck attaching to the spilling of salt is derived from the unconscious identification of this event with ejaculatio præcox and the (genetically related) infantile incontinence of urine.

The third long study is devoted to the legend of ' The Madonna's Conception through the Ear ' by the breath of the Archangel Gabriel or that of the Holy Ghost appearing as a dove. A great mass of evidence is here collected to show that breath and wind, important and widespread as is the belief in their fertilizing powers, are not altogether primary in this connection, but that the interest in breath is in part derived from that which, earlier in life, was attached to flatus. In this matter we may note, in passing, Dr. Jones's conclusions would appear to be at variance with those of another British psycho-analyst, Dr. Forsyth, who seems to attribute considerable psychological importance to the breathing function on its own account, though it is still possible that further detailed study may show the two views to be not really incompatible—in the sense that there may be a certain amount of libido originally attached to breathing, and that this amount may be greatly augmented through displacement of affects at first concerned with the other end of the alimentary canal.

The ear in its turn is, in virtue of a ' displacement from below upwards ', a substitute for the anus, and the whole legend is derived ultimately from the infantile theory of impregnation by the passage of flatus from father to mother. The idea of gaseous fertilization itself constitutes a reaction to the phantasy of the castration of the father, and is markedly ambivalent, signifying at once both the impotence and the immense power of the father.

This theme is taken up again in the last chapter of the book, where a very interesting attempt is made to trace the significance of that most mysterious of all theological figures, the Holy Ghost. In the Christian

theology the second member of the original trinity—Father, Mother and Son—has disappeared (the mother appearing only as a mortal woman), in virtue of a tendency to banish incestuous desire and effect a reconciliation between Father and Son. The Holy Ghost itself represents a fusion of the Mother (who is decomposed into the Holy Ghost and the Madonna) with the Creative Essence of the Father, the nature of this Creative Essence being determined by the combination of the ideas of breath and flatus as expounded in the earlier chapter, and containing the there mentioned ambivalent manifestations of the castration wish. Brief as this last essay is, it is one of the most illuminating in the book, and should be of the greatest interest to all students of theology and of the psychology of religion. It is to be regretted, however, that neither here nor in the longer paper on the 'Madonna's Conception' is there produced much direct ethnological evidence for the connection between the idea of gaseous fertilization and that of castration. The single instance of the association of noise and simulated decapitation in the Kakian initiation ceremonies (p. 353) would not be by itself a very convincing proof were it not accompanied by considerable evidence of a more indirect kind concerning the ambivalent attitude towards the father's (sexual) power that is manifested in the ideas and associations concerning flatus as a fertilizing agent. On nearly all other points Dr. Jones provides us with much richer ethnological material.

Of the remaining studies contained in this book, two are devoted to the psychology of historical personages—Andrea del Sarto and Louis Bonaparte, King of Holland. In both cases it is shown that many important character traits are due to the existence of a passive homosexual attitude—in the one case towards Lucrezia, the masculine and strong-minded wife of the painter; in the other towards Louis's elder brother, the great Napoleon. In the former case this attitude prevented Andrea from attaining the highest rank of artistic greatness, which—in virtue of his exceptional skill as a craftsman—he might otherwise have achieved; in the latter case it accounted for a life of failure and futility in spite of a brilliant military *début*, and for the development of certain paranoidal symptoms. This latter study is a valuable addition to the hitherto relatively few attempts to apply psycho-analysis to the elucidation of historical problems. The fruitfulness of the application in this and other cases can leave little doubt that an adequate knowledge of the results obtained through psycho-analysis will some day come to be regarded as part of the indispensable equipment of the historian.

There are four papers devoted to questions of politics, national psychology and sociology. Of these, one—that on 'A Linguistic Factor in English Characterology'—is already familiar to the readers of this JOURNAL, in the first volume of which it originally appeared. Another, that entitled 'The Island of Ireland', deals with the identification of

Ireland with the Mother and, through her, with the ' Islands of the Blest '. It should be of interest to students of folk-lore for the illumination which it throws upon the meaning of this imaginary land in its various guises ; and to politicians because of its suggestions to the effect that ' possibly history would have been different if England had had more inkling of the considerations here mentioned, and had, instead of ravaging virgin Ireland as though she were a harlot, wooed her with the offer of an honourable alliance ', though Dr. Jones is scarcely fair to the earlier Home Rulers when he adds: ' that this was the only hopeful attitude was not seen until the chief power was entrusted to a citizen of another small Celtic land '.

The two other papers of a sociological nature deal with the all-important subject of war. In these a plea is made for the study of individual psychology in connection with social phenomena. ' There is ', it is maintained, ' good reason to believe that in what may be called the " social situations " that are the subject of socio-psychological study no new factor is added that may not be observed apart from such situations. " Social " mental activities are nothing more or less than the sum of individual mental activities.' The influence of social situations is, however, very liable to manifest itself in an undoing of the effects of (individual) sublimation and a consequent reappearance of more primitive individual traits, a factor which is especially clear in the case of war, the essence of which ' consists in an abrogation of standards of conduct approved of by the ethical sense of civilized communities ' and in which ' an attempt is made to achieve a given purpose by means which are otherwise regarded as reprehensible '. Two main sets of motives are distinguished as chiefly operative in war. In the first place are those concerned with the ends for which the war is waged. Patriotism is the chief sentiment concerned here, and the ultimate origin of the motives entering into this sentiment is found in three sources—tendencies connected with the self, the mother, and the father respectively. In the second place are the motives which manifest themselves chiefly in the measures adopted to achieve the ends of war ; it is these motives which are responsible for war's less edifying aspects. Unfortunately, at this point the analysis becomes rather vague and superficial. We are told that ' four repressed instincts play a cardinal part in all war : the passions for cruelty, destruction, lust and loot ', and that ' the full analysis of these various passions . . . is of obvious importance for a proper understanding of their significance in regard to both the causation and conduct of war ' ; but no attempt at such analysis is made here.

In the second essay on war a rather sharp distinction is drawn between social conduct due to sublimation and to external compulsion respectively ; the relatively unstable nature of conduct based upon the latter is shown by its collapse in the face of war and mob violence. Useful as this

distinction often is from a practical point of view, it seems to the present reviewer to be, in the last resort, quantitative rather than qualitative in nature. The formation of sublimations is in all probability due ultimately to social pressure, and psycho-analysis has shown us that even firmly established sublimations only constitute an upper stratum underneath which the primitive original impulses can usually be detected, so that there would seem to be really but little essential difference between the two cases save in the thickness of the ' veneer '.

As regards measures to avoid war, the author very rightly insists that too great repression of the primitive impulses only increases the eventual danger of outbreaks, and suggests as more practical alternatives the relaxation of repression, when this can be done without harm (as, for instance, in certain sexual matters), the substitution of conscious guidance and control for blind repression and prohibition, and the provision of suitable outlets in other directions in the manner first indicated by William James, but now made clearer by psycho-analytic research. In view of the enormous importance of the subject, it is to be regretted that Dr. Jones has not seen his way to elaborate the considerations brought forward in these essays on war, which are well worthy of expansion, but which, as they stand, are, one feels, somewhat more popular and sketchy than the other parts of the book. Perhaps we may hope for further contributions to this theme in the future.

Two short chapters are devoted to the psycho-sexual significance of ' dying together ', one concerned principally with Heinrich von Kleist's suicide ; the other, by way of illustration, recording a most dramatic double suicide in the Niagara River.

The remaining chapter on ' The God Complex : the Belief that One is God and the Resulting Character Traits ', seems a little out of place in this book ; dealing as it does with clinical material, it would have been more suitable for inclusion in the previously published *Papers on Psycho-Analysis*. There is perhaps room for doubt also as to whether a good case has been made out for the existence of anything that can be profitably regarded as constituting a single ' God complex '. The symptoms enumerated—embracing as they do a great variety of omnipotence phantasies and of manifestations of narcissistic, anal, exhibitionistic, and scoptolagnic traits—are very numerous and diverse, and the actual identification of the self with the idea of God does not seem to be quite sufficiently frequent or sufficiently prominent to enable us, amid all this diversity, to regard the ' God complex ' as a specific pathological formation comparable to, say, the ' Œdipus Complex ' or the ' Castration Complex '. Our suspicions with regard to the utility of the concept of the ' God Complex ' for purposes of classification or description are strengthened by the fact that the concept does not seem to have been at all widely used by psycho-analysts during the ten years since the first publication of the paper, although

an increasing amount of attention has been devoted to the manifestations of narcissism during the intervening period.

But any doubts that we may harbour as to the clinical utility of the concept ' God Complex ' do not detract from the value of the great wealth of acute and highly suggestive psychological observations which the paper contains. As an example of these latter, we may conclude by quoting some remarks with regard to the sublimation of curiosity that may lead to interest in psychology—for this interest also, it appears, may be one of the manifestations of the ' God Complex '. After referring to the more primitive displacements, leading to merely personal curiosity, interest in gossip, etc., Dr. Jones goes on to say that :—

' More often a higher form of sublimation occurs, and this typically takes the form of interest in psychology. If the person in question is endowed with a natural intuition for divining the minds of others, is a judge of human nature, he will make use of this in his profession, whatever it may be ; if he is not so endowed, he tends to become a professional psychologist or psychiatrist, or at least to take a considerable abstract interest in the subject. This desire to compensate a natural defect furnishes, no doubt, one of the explanations for the notorious circumstance that professional psychologists so often display a striking ignorance of the human mind. It also accounts for their constant endeavour to remedy their deficiency by the invention of " objective " methods of studying the mind that are to make them independent of intuition, and their antagonism to methods, such as psycho-analysis, which deliberately cultivate this ; the flood of curves and statistics that threatens to suffocate the science of psychology bears witness to the needs of such men ' (pp. 214–15).

Here, and in other parts of this article, there are suggestions towards a most important branch of study—the psychology of the psychologist, which is only part of the wider field of the psychology of the scientist in general. In order to ensure the greatest possible freedom from bias in the results of scientific work, it is most desirable that the scientist should have more knowledge of the mental forces determining his choice of interests and methods of research. By providing the possibility of greater insight in this direction, psycho-analysis may—here as elsewhere—enormously assist the human mind in the process of its adaptation to reality.

This is undoubtedly a book which will leave its mark upon the history of psycho-analysis among the English-speaking peoples ; it is one which no serious student of the subject can afford to neglect.

J. C. Flügel.

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Problems in Dynamic Psychology. A Critique of Psycho-Analysis and Suggested Formulations. By John T. MacCurdy, M.D., Assistant to the Psychiatric Institute of the New York State Hospitals. (At the University Press, Cambridge, 1923. Pp. 383. Price 12*s.* 6*d.*)

Dr. MacCurdy tells us in his Preface that the purpose of his book is ' to show from demonstration of the limitations and inconsistencies of Freudian formulations, that a broader system is needed ', and to ' outline some tentative hypotheses to make good this need '.

He proposes to himself, in short, the rôle of candid friend to psycho-analysis. He professes himself largely in agreement with Freud's observations ; his criticisms are ' an effort to modify the hypotheses deduced from his observations into a form compatible with general biological theory ' (p. xiv). ' Before psycho-analytical hypotheses can be incorporated into scientific thought in general, the hypotheses themselves must be formulated logically and with internal consistency and on the other hand they must be correlated with general biological theory ' (p. 5).

In setting forth these friendly aims, Dr. MacCurdy would have made a better impression on psycho-analytical readers if he had quoted Freud's opinion on this point, which is at hand in his *Introduction to Narcissism.* Speaking of conceptions, such as of an ego-libido and an ego-energy, Freud says : ' These are neither particularly clear, comprehensible, nor sufficiently full of content. A speculative theory of the relationships concerned would, above all, aim at gaining a sharply circumscribed conception as a foundation. But it seems to me that this is just the difference between a speculative theory and a science built up on empirical interpretations. The latter will not envy speculation its privilege of a smooth, logically impeccable foundation . . .' et seq. Here is a point of view which Dr. MacCurdy would probably reject, but which should in fairness have been quoted. He suggests that Freud's ' capacity as a logician is relatively weak ', but ignores the alternative explanation of a deliberate mistrust of logical system building. Nothing is more natural than that minds rendered uncomfortable by fragmentary presentations, at the beginnings of a new branch of scientific enquiry, should essay their rounding off and systematization, but in the present case it would be only gracious to perceive and acknowledge that it was at least no lack of capacity or industry that left this task to energetic critics. Time alone can show whether Freud was wiser in his reservations than those who have intervened to repair his omissions.

No psycho-analyst will quarrel with Dr. MacCurdy's wish to correlate the hypotheses of psychology with ' general biological theory ' or withhold his good wishes for the day when such a happy consummation is even remotely possible. In the meantime the hard choice is between a premature alignment with the speculative gropings of biologists towards such a correlation and the method deliberately chosen by Freud of

describing psychological events in terms of psychological concepts invented *ad hoc* and of proven heuristic value, never losing sight of the possibility that they may some day be replaced by an adequate restatement in terms of biology. In this connection it is interesting to note that, in the opinion of more than one competent biologist who has reflected on this possibility, it will come about at points of contact unsuspected by those who, like Dr. MacCurdy, are so zealous for immediate correlations.

His critical review of Freudian formulations begins (Chapter II.) with an attack on Freud's metapsychology and its schematization of mental processes, in which his zeal to convict Freud of 'lack of internal consistency' plainly gets the better of his wish to understand the basis of these formulations. Thus the preconscious system is condemned because 'it belongs to a category which is unconscious by one system of classification and fore-conscious by another'. The mechanisms whereby preconscious ideas, although usefully described as such topographically, can nevertheless become subject to repression through increased cathexis, etc., are ignored, and we are provided with an intimation of the direction in which zeal for logical consistency is going to work. The 'preconscious system' is forthwith abolished, and we are offered in its place 'co-consciousness' (a meaningless term unless the system in question shares the fundamental attribute of *consciousness* and therefore differs in a striking respect from a system for which is claimed only the capacity of becoming conscious content), this 'co-consciousness' being a 'special subdivision of the *Unconscious*, containing impulses not latent, but formulated in definite concepts. These would be derived from the vague tendencies of a general unconscious *which may not be active at all*'.[1]

Here we have the first fruits of Dr. MacCurdy's friendly offices. In less than four pages, under the touch of logical criticism, the entire structure of Freud's Psychology of the Unconscious has crumbled, and has been at once deftly replaced by the author's modification of the views of Morton Prince. If Dr. MacCurdy is pained by the idea of a component of the Ego of which consciousness is not aware, and which operates unconsciously and yet is not part of the 'Unconscious' (it won't serve to offer him the simple explanation of this state of affairs, for we must be 'logical' in our use of the term Unconscious), one cannot help wondering what he will make of Freud's fatal admission concerning this component (the Ego-Ideal) in *Das Ich und Das Es*, namely, that it cannot be represented schematically in a diagram!

In the same chapter we find a resurrection of a stock objection of the late Dr. Rivers to 'an anthropomorphic tendency which detracts from the scientific value of his (Freud's) formulations'. The term here objected

[1] Reviewer's italics.

to is the ' wish '. In a later chapter Dr. MacCurdy suggests as an alternative the term ' instinct-motivation '. For some obscure reason this is felt to be more scientific. At all events, the abhorred anthropomorphic tendency surely still lurking in the word ' motive ' is more decently veiled. It is surprising that no commentators on Freud have remarked how much of his success as an innovator has been due to this so-called anthropomorphic tendency. By venturing to describe unconscious mental processes in terms which could be applicable if *these were accompanied by consciousness* (which is all that his so-called anthropomorphism amounts to), he has at once hit on the only intelligible way of describing them and, at the same time, liberated psychology from the paralysing necessity of waiting till mental activity in general can be stated in terms of organic processes. In the meantime, however intelligibly and accurately unconscious mental processes can be stated in terms of conscious mental experience, the feeling is strong in some quarters that to do so is, for some reason, less ' scientific ' than to attempt to describe them in terms of organic processes about which, as correlates, absolutely nothing is known. Here the term ' scientific ' has the obvious connotation of nearness to the language of the physical sciences. It is no doubt for this reason that terms with a physiological or biological flavour, which are merely equivalents of so-called anthropomorphic terms, are so popular. The obvious danger of this exercise in tautology is that it may be mistaken for that ' correlation with general biological theory ' which Dr. MacCurdy complains is lacking in psycho-analytical formulations.

As might have been forecasted from his fondness for pseudo-biological terminology, his attitude to Freud's psychological treatment of instinct-impulse is not only the least sympathetic, but, we might add, the least understanding in the whole book. One might not unreasonably have expected some measure of appreciation of the step towards a psychological, as distinct from a behaviouristic, treatment of instinct rendered possible by the psycho-analytic method of enquiry, but instead we have a short querulous chapter which might have been written by a behaviourist intent on restricting the use of the term ' instinctive ' to responses to environmental stimuli, who would have described hunger as a response to the absence of food.

No mention is made of the far-reaching significance of the mechanism of *displacement* in man's instinctual life which renders the behaviouristic approach unreliable in much the same way as repression limits the usefulness of introspection in the same direction. If, as the result of cultural repression and displacement, hungry men could satisfy their internal discomfort by climbing trees, behaviouristic and introspective methods would alike be at fault in investigating this phenomenon and only psycho-analysis could throw light on the problem.

But although the elucidation of this mechanism is one of Freud's

most startling and far-reaching contributions to the psychology of human conations, it entirely escapes Dr. MacCurdy in his irascible rejection of 'extraordinary conclusions based on reasoning so glaringly false that the errors need only be indicated'. The particular examples quoted seem to be cases of sheer misunderstanding of Freud's persistent attempt to expound a psychological view of instinct-conations, and his criticisms, in the last resort, are reducible to an objection to Freud's use of the boundary-concept of '*Trieb*'. One gets the impression that the term 'instinct' has somehow, contrary to general belief, recently acquired a definite and sacrosanct connotation which Freud does not respect.

In his chapter on 'Repression and Ego-libido', the logical pruning-knife which, in an entirely friendly way, is to do so much for psycho-analysis, is again hard at work. Freud's recent work on repression is dismissed because 'the ego is represented as something which both flees and repels at the same time and by the same process—an impossible view', although an uneducated patient of the reviewer's who spoke of 'looking hard at something to avoid looking at something else' came near to solving this impossibility for a logical mind.

Needless to say, such concepts as those of the ego, the ego-ideal, ego-libido, which refuse to dissolve in the drastic testing-reagents of Dr. MacCurdy's logic, receive short shrift. In the *absence of the slightest other justification for its use*, the term 'ego-libido' is regarded as a ruse for the 'pan-sexualizing' of human mental life!

But it is when he comes to deal with Freud's theory of narcissism that the defects of his critical method become most apparent. It is transparently obvious that, although Freud borrowed the term 'narcissism' from a particular sexual perversion, he has merely used this word as a significant label for an energic concept of fundamental importance in his theory of mental development. His differentiation of primary and secondary narcissism should have made this abundantly clear. Yet, by the simple device of restricting the meaning of the term narcissism to the 'perversion' (or at the utmost to manifestations of secondary narcissism), Dr. MacCurdy succeeds in convicting Freud of holding all manner of untenable positions.

A chapter on dementia præcox and paranoia attacks Freud's views on clinical grounds, repeating the same stultifying restriction of narcissism, which makes Freud's views the prey of facile irony. He rejects the postulate of a specific 'homosexual' factor in paranoia on the grounds that only a few selected cases have been published, and would regard as insufficient the claim that no case studied by psycho-analytical methods has failed to reveal this specific factor. He tells us briefly that 'more usually the clinical facts refuse to fit the theory'. We expect more than this laconic objection from a clinical observer of his standing. There is ample

room in the literature of this disease for an exposition of case material which will throw new light on its psychogenesis.

Freud's description of the mental mechanism in some depressed states is hailed as a ' highly ingenious speculation ', but of course of no real value. It is finally disposed of in a syllogism. ' Dementia præcox ', Freud says, ' has a bad prognosis because it is a narcissistic regression.' ' His depression mechanism *is a more perfect narcissism*.[1] Yet the patients always recover. Comment is superfluous.'

In a chapter on the emotions, which is the most searching and weighty piece of critical exposition in the whole book, the author unhappily succumbs to a mood of petulant exasperation with ' the futile intricacies of Freud's argument ', although here, if anywhere, there is room for divergent views and a tolerant attitude to any serious contribution.

The author's impatience with ' intricacies ' impels him to clear out of the way of our understanding of dreams most of the obstacles which Freud has introduced. Narcissistic regression in sleep is, for reasons already indicated, easily disposed of. The ' foreconscious ' is eliminated. ' How can one speak of foreconsciousness during sleep ? ' The censorship too is ' redundant '. It is true that eth dream-work ' is probably one of Freud's most important discoveries ', but it can be largely ignored, for ' the incomprehensibility of dreams is largely a matter of the selectivity of memory process, by which continuity is established between the imaginary experiences of the night and the real ones of the day. *It is more a matter of dream-destruction than of dream-work* '.[1]

We must rid our minds of the idea that the dream is a complicated psychic structure (like a myth or a primitive artistic product such as, say, the sphinx.—*Reviewer*). When we dream, we are merely making ' free associations ', each item of which is regressively hallucinated. It is only when we waken that a ' syncopated disturbed fragment ' of this unconscious thinking appears as the remembered dream. So Freud's dream psychology goes the way of other ' futile intricacies ', e.g. ' We need not consider such hypotheses as the formation of foreconscious dream wishes, their repression and consequent activation of unconscious ideas and so on.'

A chapter on technique excites our expectations that the author will come to grips with the essentials of psycho-analysis as a practical method of therapy and investigation, but his conception of psycho-analytic technique is limited to ' free association from a selected stimulus '. The results of this simple process are compared with the results of questioning in the hypnotic state ; the comparison is certainly interesting, but in neither case is the material thus brought to light unconscious material in the Freudian sense, which can only appear after a psycho-analysis of the resistances.

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[1] Reviewer's italics.

It is difficult to understand why after an extensive reading of psycho-analytical literature the author omits to deal, save in a few incidental references, with the most crucial aspect of psycho-analytic technique, namely, the analysis of the transferences. If he has paid serious attention to a subject which Freud puts in the forefront of his discussion of technique, it is still more difficult to understand why he vaguely accuses analysts of ' talking diffusely about transference (which is flattering)' (p. 28). Freud's exposition of the dynamics of transference-repetitions cannot be called ' diffuse talk ', even by Dr. MacCurdy. We can only assume that he has in this case abandoned his admirable plan of referring to the original text of Freud's contributions and has gone for his information to the sort of ' analyst ' who is ' flattered ' by a positive transference and regularly regards a negative transference as ' resistance '.

Dr. MacCurdy is of the opinion that therapeutic results ' may be attained provided only that a sufficient number of complexes are ventilated ' (p. 5) ; but he makes no comment on the psycho-analytical explanation of the apparent success of this happy-go-lucky principle. A more serious study of the dynamics of the transference situation might moderate his optimism.

A chapter on Ferenczi's work on the development of the sense of reality opens with high praise. ' It is difficult to over-estimate the importance of this work.' But our expectation that at last Dr. MacCurdy has found something of value in psycho-analytical literature, which does not require immediate dissection into illogical fragments, is premature. Ferenczi, although ' plausible,' turns out to be ' naive ', and his contributions on this subject are to be regarded as comparable to poetical metaphors.

The following chapter on the origin of symbols neither states nor examines the psycho-analytical usage of the term symbol. It is concerned with pictorial *metaphors*, in his view expressing ideas or wishes which cannot be expressed in any other way. ' Reduce symbols to their latent terms ', he says, ' that is, to the concrete expression of the wish, and you get something hopelessly vague or else something utterly ridiculous.'

The next integral part of psycho-analytical theory to be eliminated is infantile sexuality, and the manner of its elimination is instructive. Its existence cannot well be denied, but it is an ' unreal thing '. Even infantile auto-erotism loses its reality. ' The bodily sensations evoked gain a *symbolic* value (of what ?) based on retrospective falsification.'

There would be no point in giving further illustrations of the writer's curious conjunction of perfectly sincere acknowledgement of the importance and value of Freud's contributions to the ' Problems of Dynamic Psychology ' with a sustained and skilful attempt to show that it is, beyond a few general ideas, of very little real value after all. Nevertheless, the book should be read carefully by all serious students of psycho-analysis, for Dr. MacCurdy is a spirited and well-informed debater, and even where he has

imperfectly grasped the sense of Freud's formulations, the result of his thrusts is to bring about a clearer conception in the reader's mind of the delicacy and vitality of living structures of thought when they are assailed by 'logic' without empathy. We feel, however, that very much of the value of the book is lost through the extraordinarily petulant tone that pervades it. It is a book that is hard to read with suitable patience. Over and again, when the author asks 'Why does Freud describe it this way and not that?', one is inclined to answer 'Why not ask him, or at least try to ascertain his reason?'.

Praise and blame is often re-distributed in rather an arbitrary way. One example of this is the author's quite unwarranted assertion that Ernest Jones's use of the word 'rationalization' is borrowed from Trotter. He handsomely compensates for this, however, by attributing to Jones what can only properly be described as the Freud-Ferenczi theory of suggestion.

One hesitates to apply the author's own weapon to the constructive part of the book. He is very modest about this, and an earlier suspicion that when he has finished with Freud he will produce a system of his own turns out to be entirely unfounded. There is judicious admixture of ideas from Freud, Rivers, Morton Prince, Trotter, etc., which preserves a friendly eclectic relationship with all these writers.

He opens his constructive section with the remark that 'psycho-analysis has apparently rather run its course as a purely investigatory method, for in recent years few data of first-class importance have been added to its literature'. Newer formulations are needed. He has been 'dissatisfied with the exclusive importance placed by Freud on the sexual as an explanation of practically all psycho-pathological phenomena'. He 'found evidence of another factor combining with the sexual, namely, egoism'. At this point we are tempted to become as exasperated with Dr. MacCurdy as he constantly is with Freud. He tells us he spent hundreds of hours reading Freud, and then announces this as a newer formulation.

Again, he could not account for such phenomena as repression without invoking the co-operation of some social force more potent than *intellectual recognition of convention and expedient compliance with its dictates.*[1] There is nothing profoundly original in this, for most thinking persons would promptly agree, and no one has sought more patiently to elucidate the nature of this 'social' force than Freud himself.

Here we can compare pragmatically the exhausted method of psycho-analysis and the method of new formulations. Dr. MacCurdy invoked his force, and found it in the name 'Herd Instinct'. Freud patiently continued his investigations by the exhausted method and brought to light the first intelligible naturalistic account of the origin of conscience and laid the foundations of an empirical science of group psychology.

James Glover.

[1] Reviewer's italics.

Psycho-Analysis and Everyman. By D. N. Barbour. (George Allen & Unwin, Ltd., London, 1923. Pp. 191. Price 6*s*.)

This small volume by an unknown writer is announced by its publisher as an account of psycho-analysis ' in simple and accurate language ', and its perusal inclines one to wonder what would happen if someone of no scientific standing approached a publisher with a misleading and inaccurate exposition of Einstein's theory, interspersed with the author's private views on current politics.

Mr. Barbour finds in psycho-analytical theory support for his private opinions on a variety of complex topics, and considering that it stands in dire need of his championing has entered the lists against its calumniators with apparently no realization of his own lack of equipment.

The result has been exactly what he himself might have foreseen. His book has been reviewed in the public Press as a reliable presentation o psycho-analytical theory ; its numerous defects have in consequence been criticized as defects of that theory, and his private views have been treated as integral parts of it.

Mr. Barbour states a case for a more enlightened attitude on the part of schoolmasters and others towards sex in general and homosexuality in particular, and no one could possibly object to any one who feels strongly on such matters ventilating his views in book form ; but surely this object might have been attained by a less circuitous route and without undertaking incidentally, as it were, the exposition of a complicated subject which he has himself only superficially and imperfectly grasped.

Our criticism does not end here. Mr. Barbour is not merely guilty of inaccuracies ; he must needs improve on Freud's views quite airily without having troubled to ascertain exactly what these views are. For instance, it occurs to him that it would be a good idea to differentiate a ' sex-libido ' from a ' libido ' derived from the totality of the instincts, and he at once puts Freud right on this point, saying nothing either of Freud's differentiation of ego-libido and object libido, or of Jung's usage of the term ' libido '.

Mr. Barbour therefore cannot be surprised if serious students of psycho-analysis wish that his indebtedness to the science had taken the more acceptable form of denying himself a rôle which more mature reflection or counsel with any authority on the subject would have shown to be beyond his powers, and likely to do more harm than good.

James Glover.

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The Daydream. A Study in Development. By George H. Green, B.Sc. (Lond.), B.Litt. (Oxon.), Lecturer in Education in the University College of Wales, Aberystwyth. (University of London Press, 1923. Pp. 304. Price 6*s*.)

This book continues and develops the study of the daydream that was begun in the author's previous work on *Psycho-Analysis in the Class-*

room (reviewed in this JOURNAL, Vol. III, p. 237). Its principal contention is that the observation of daydreams in children affords a useful clue to the existence of certain important stages of development. These stages are characterized as follows : in the first (up to the age of three) *Nutrition* is the chief interest ; in the second (from about three to ten) interest in the *Self* is the most prominent ; in the third (from about ten to puberty) *Gregariousness* becomes important ; while in the fourth (at puberty) *Sex* plays the leading rôle. To the last three of these developmental stages there correspond certain well-marked types of daydream. During the second stage a characteristic form of daydream is concerned with an 'imaginary companion' who possesses a variety of useful functions, e.g. helping to gratify and develop the incipient gregarious tendencies, fulfilling vicariously the child's own prohibited, repressed or impeded desires, affording a suitable object for the child's wish to exercise authority, and providing an ever-willing admirer of the child's accomplishments. Corresponding to the third stage—in which more purely egoistic activities give place to group games and group exploits—there is a 'team' phantasy, in which remarkable experiences are undergone by a group of adventurers, the individual daydreamer himself being merely *primus inter pares*. Corresponding to the fourth or adolescent stage, there is formed the 'romantic' daydream, in which the individual performs exploits that centre round or culminate in some sort of relation to a person of the opposite sex. These exploits usually conform to certain types, e.g. the 'saving' or triangular phantasies with which psycho-analysis has made us familiar. In the later portions of the book there are some interesting chapters on the relation of the daydream to literature, art and religion, while the educational applications of the author's ideas receive considerable attention throughout.

Mr. Green frequently gives evidence of sound and penetrating insight both as regards the psychological and pedagogical aspects of his subject ; his book abounds in interesting observations and suggestions, and undoubtedly constitutes a stimulating contribution to an important field of investigation which has not as yet received the attention it deserves. Its chief weakness lies in the fact that the reader is not given sufficient opportunity of judging how far the author's conclusions are based upon reliable and adequate data. The scientific value of the book would have been greatly increased by the inclusion of a much more extensive illustrative material. For a book purporting to deal with daydreams far too little space is occupied with the actual description of the phenomena under consideration, for, here as elsewhere, the presentation of data should—in accordance with the elementary principles of scientific method—precede the task of classification or formulation of developmental stages. In the absence of satisfactory data, the cautious reader will—we think quite rightly—be inclined to suspend judgement as to the ultimate value

of the author's formulations. In particular we may be allowed to express a doubt as to whether the team phantasy really plays such a large part in daydreams as is here suggested, or as to whether the crudely egoistic daydream representing the daydreamer himself as more powerful, more clever, more wealthy or of higher social station than he is in reality, does not occur more frequently at all ages than would seem to be implied. Above all, we feel that frankly erotic daydreams are more important—especially, of course, at the time of puberty—than Mr. Green would seem inclined to admit. The connection between daydreams and masturbation, for instance, is not referred to in the book, although the connection is beyond all doubt a most important one in the case of very many adolescents.

Psychology is suffering at the present time from an excessive proportion of popular or semi-popular presentations. Mr. Green has already written several—in their way quite commendable—books of this description. Is it too much to hope that in the future he will redress the balance by giving us a work of a more strictly scientific character ?

J. C. F.

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The Machinery of the Mind. By Violet M. Firth. Foreword by A. G. Tansley. (Messrs. George Allen & Unwin, Ltd., London. Pp. 95. Price 3*s.* 6*d.* net.)

It is a little difficult to see the *raison d'être* of this volume, since so many small books of the kind were already in existence at the time of its publication, and one is surprised to read in the Introduction (p. 12) the following : ' So far as she (the author) is aware, there is no book that deals with psycho-pathology not from the point of view of the student, but from that of the patient, who needs an elementary knowledge of the laws of the mind in order to enable him to think hygienically '. Surely there is no lack of such books !

As the author states in her Introduction (p. 12) that ' the teachings of no special school of psychology are adhered to ; the writer is indebted to all, but loyal to none, holding that in the absence of any accepted standard of authority in psychological science each student must review the doctrines offered for his adherence in the light of his own experience ', we get, as might be expected, a good deal of confusion between various theories (such as a physiological and psychological conception of mind and brain) and, with a seeming adoption of the psycho-analytical standpoint, some serious misunderstanding of fundamental matters involved in such a standpoint. For example, in Chapter VI (p. 28) we read : ' When an idea enters the mind it does not remain an independent unit for very long. It seems to be a fundamental characteristic of ideas that they form alliances among themselves, and these groups of idea are technically known as *complexes* '. Repression is treated as a *conscious*

functioning (in Chapter XII, 'Sublimation'; in Chapter XVI, 'Repression'), and there is no substantiation given for the various statements made about it. 'It is still an open question whether repression is normal or abnormal; whether it is part of the functioning of the healthy mind, or whether it is to be regarded as a psychic corn or callosity', etc. (Chapter XVI, p. 61). One cannot but feel that the 'light of this experience' referred to in the Introduction is not necessarily a reliable guide.

The attempt to give in the space of eighty-five small pages a sketch of more than twenty profound topics, to each of which an average of two or two and a half pages is allotted, is doomed to failure; for example, 'The Evolution of the Nervous System' (Chapter II) is dealt with in one and a quarter pages; 'The Reproductive Instinct' (Chapter X) in slightly over a page; 'Symbolization' (Chapter XVIII) in one and three-quarter pages. To 'plant certain fundamental concepts' in the mind—trained or untrained—may be highly desirable, but it is necessary to be sure of the concepts and to know how to plant them.

Barbara Low.

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The Mind in Action. By George H. Green. (University of London Press, Ltd., London. Pp. 168. Price 3*s.* 6*d.* net.)

This little book by the author of *Psychoanalysis in the Classroom* is a vivid and often interesting account of some important aspects and functions of mind. It suffers from the inevitable defects which accompany the attempt to put complex and profound matters into a very small compass, into language which can be understood at first glance by readers who have no previous acquaintance with the subject. Mr. Green has brought out some useful points, with illustration and imagery which is always apt and interesting. 'Daydreaming' (Chapter IX), 'Fears' (Chapter XVII), 'The Place of Reason' (Chapter VI) are among the best chapters, and on most of the topics he has something suggestive and useful to say.

Barbara Low.

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The Psychology of Education. By D. Kennedy-Fraser, M.A., B.Sc. (Methuen & Co., Ltd., London, 1923. Pp. 201. 6*s.* 6*d.* net.)

From the psycho-analytical standpoint there is not much to say of a positive nature concerning this volume by Professor Kennedy-Fraser. It deals with various subjects important educationally, such as 'Heredity and Education' (Chapter I, Section I); 'Attention', 'Perception', 'Memory' (Chapters II, III, VI, Section II); 'Laws of Learning' (Chapter II, Section III); 'Thought Process' and 'Adolescence' (Chapters I and III, Section IV), but the author does not appear to take any cognizance of unconscious mind nor to realize the mechanisms at work in mind as a whole. Most of the topics are dealt with from the point of view of modern

' orthodox ' psychology, and the author presents his matter very clearly and comprehensively.

Concerning imagination he does not appear to consider the part played by desire ; and writes : ' With regard to the creative type of imagination, one of the main differences between individuals lies in the relevance of the ideas to the matter in hand, and in the earlier stages especially measures should be adopted to secure a proper critical attitude on the child's part as to the relevance of the suggested ideas. This is best done at first by some form of external control which shall act at a fairly early stage in the process '. To assume that ' a proper critical attitude ' can be achieved by external control is surely a strange misunderstanding of the mind and its functioning, and an ignoring of the mind's necessity to give expression to its own dynamic impulses. In the chapter on ' Memory ' (pp. 105–20), we see the same ignoring of the main motivation of remembering and forgetting, namely, unconscious wishes, and in its place a very elaborate thesis is built up, dealing with such things as the Law of Frequency, the Law of Regency, the Law of Priority, and so forth—' Laws ' which we find in analytic work again and again falsified. In the Introduction, it is stated (p. viii) : ' For a discussion of the most recent developments (of educational psychology) on the psycho-analytic side, the reader is referred to Hingley's " Psycho-Analysis " in this series.' One cannot but wonder why, if the author recognizes ' the psycho-analytic side ', he has written a good deal of the present volume.

Barbara Low.

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Immortality. Edited by Sir James Marchant, K.B.E., LL.D. (Putnam, London, 1924. Pp. 194. Price *7s. 6d.* net.)

The contents of this volume are as follows : Introduction, by the Right Hon. Lord Ernle ; Egyptian Conceptions of Immortality, by Sir Flinders Petrie ; Greek Views of Immortality, by F. M. Cornford ; Immortality in Indian Thought, by A. A. Macdonell ; Hebrew and Apocalpytic Conceptions of Immortality, by Adam C. Welch ; The Christian Idea of Immortality, by Ronald G. Macintyre ; The Philosophy of Immortality, by George Galloway ; The Ethical Basis of Immortality, by Rudolf Eucken ; Science and Immortality, by Rev. Canon E. W. Barnes ; and Immortality in the Poets, by Maurice H. Hewlett.

The word ' psycho-analysis ' is once casually mentioned in the chapter by Canon Barnes, but that he has assimilated very little of modern work on the unconscious is suggested by a sentence in which he says, *à propos* of re-incarnation (p. 157) : ' But it does not seem just that God should punish me for sins which He has erased from memory '.

E. J.

BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

REPORT OF THE EIGHTH INTERNATIONAL PSYCHO-ANALYTICAL CONGRESS

April 21—23, 1924.

President : Dr. Ernest Jones, London
Secretary : Dr. Karl Abraham, Berlin

The Eighth International Psycho-Analytical Congress took place in April 1924, at Salzburg, the place at which the first meeting of psycho-analysts was convened in 1908. The Congress afforded a gratifying impression of the way in which psycho-analysis continues to spread and to gain in scientific insight. There was only one point in which this Congress compared unfavourably with those previously held : the man who, up till now, has been the mainspring both of our Congresses and our knowledge was absent. After his recent illness Professor Freud did not feel sufficiently well to support the exertions of a Congress lasting for three days. Those present responded to a telegram of greeting received from him not only in words, but in deeds, for the level of the papers read was probably higher than that attained at past Congresses : it was a corporate achievement permeated with the spirit of Freud. Let us hope that at the next Congress he will be amongst us once more to assure himself that all goes well with the cause we have at heart.

On the evening preceding the Congress those who were taking part met informally at the Hôtel de l'Europe and were welcomed to Austria by Dr. Rank in the name of the Vienna Society. The assembly was on that occasion the guest of the Viennese members ; our thanks are due to Frau Dr. Rank and Frau Dr. Hitschmann for the admirable way in which they arranged this welcome and carried out the other necessary local preparations.

Monday, April 21, 1924. Morning

1. Dr. Helene Deutsch, Vienna : The Psychology of Women in connection with the Reproductive Function.

Basing her remarks on empirical material, the speaker discussed the psychic reactions of women to the physiological processes which accompany the function of reproduction. These processes—the onset of menstruation, its periodical recurrence, pregnancy, parturition and the climacteric—involve powerful upheavals in the economy of the libido and assume the proportions of traumatic experiences, partly in the form of a ' blow to narcissism ' and partly as a result of the conflicts which arise between the

individualistic (ego-libidinal) and the reproductive tendencies. The speaker described these conflicts and the manner in which they are normally surmounted. She gave special consideration to the possible fates of the libido during pregnancy and to the mother's relation to the child before birth. The process of delivery was defined as the final result of the struggle between different libidinal tendencies. The psychic situation of the woman after parturition was finally touched on.

2. Dr. James Glover, London : Notes on an Unusual Case of Perversion.

An account of a case of perverted sexual gratification in a man procured by making a woman intoxicated with alcohol, obtaining possession of her shoes and masturbating while observing a compulsive ceremonial and dwelling on the details of her intoxication. The patient was himself alcoholic and the case combined characteristics of the obsessional neurosis, of ' intoxication mania ', of a perversion and the neurotic character ; its analysis permitted further insight into the inter-relations of these states. Pathological oral character-traits were present in a form which threw some light on the basis of the ' oral character ' and the part played in certain conditions by the trauma of weaning, especially in differentiating a special type of neurotic relationship with women. Tentative conclusions were drawn as to the relative importance of pre-Œdipus traumata and conflicts originating at the Œdipus stage from the points of view of psycho-analytical theory and psycho-analytical therapy.

3. Dr. J. Harnik, Berlin : The Compulsion to Count : its Significance for the Psychology of Numbering.

In the psycho-analysis of obsessional counting, anal-erotic manifestations are most frequently observed, perhaps because the obsession relates chiefly to money and financial reckoning. (Examples.) On the other hand, in their investigations on the significance of counting, both Reik and Roheim emphasize the sadistic element, the desire for mastery of the object, the play of possessive instincts. Our attention is therefore drawn to possible manifestations of these instincts in the case of compulsive counting. A series of illustrative examples is given.

According to Roheim's theory of the origin of counting, it may have developed from handling, taking possession aggressively of a series of objects. Harnik concludes from the study of an infantile memory that this impulse must in the first instance have been directed towards excretory products. A little girl related how in early childhood after eating quantities of currants, she and her two sisters would hold a competition as to who could count the largest number of undigested currants in the stools. This experience showed *both* instinctual components, anal-erotic interest and mastery through counting.

The theoretical implications can be expressed as follows : compulsive

counting corresponds to a regression to the anal-sadistic stage of organization; the art of counting, however, constitutes a sublimation at this level. An ethnological parallel taken from the investigations of Roheim throws some light on the origin of this art. Amongst the most primitive activities of the Seri Indians we come across an interest in undigested remains of fruit which have been excreted. These are collected and again enjoyed. As Roheim shows, this activity has a close connection with the burial-cult of the same tribe, and (in keeping with the views expressed in *Totem und Tabu*) is to be traced back to the primal deed (*Urtat*). Primitive counting may have developed from this sphere of activity and may yet contain vestiges of the primal murder. These are no longer capable of demonstration and can only be represented in speculative form.

4. Dr. H. Liebermann, Berlin: Mono-Symptomatic Neuroses.

Although we have with good reason given up symptom-analysis in the course of analytic treatment, nevertheless almost every analyst finds himself on occasion compelled to make certain concessions, viz. to turn his analytic knowledge to therapeutic account when a close investigation of the circumstances shows that a regular analysis is out of the question. Liebermann has been not infrequently faced with this necessity and has found that cases presenting intermittently one outstanding organic symptom who are otherwise practically healthy, capable of work and not notably inhibited in sexual function, can be relieved of this symptom quite rapidly and permanently. This can be brought about by disregarding the customary technique to the extent of deliberately selecting from amongst the associations those which concern the ego-complexes, isolating especially the claims of unconscious omnipotence.

A symptom-determination of therapeutic importance is the fact that the patient uses it as a kind of 'magic gesture' in order to show the individual at whom the neurosis is for the time being directed how he ought to suffer or come to ruin. Since the latter often obeys this gesture to a considerable extent, the vague guilt-feelings are felt to be almost justified in reality. If, then, the disproportion between actual occasion and reaction can be demonstrated, together with the tendency to repetition and the relation to narcissistic injuries in childhood which can often be remembered, the energies necessary for symptom-formation can often be withdrawn from the wish to be ill. Since, however, we have abandoned the regular technique in such cases, we must be careful to avoid bringing about any symptomatic exacerbation, a precaution which is in opposition to the usual procedure. Above all, we must forego any even quite obvious interpretations in the sense of organ-libido, lest we convert a neurosis which is for the most part latent and manifests itself only during the period of stimulation into a permanent neurosis which is incurable owing to the impossibility of carrying out a regular analysis.

Strict analysis remains, of course, the ideal method of treatment. Since, however, during a period when information as to ego-complexes was incomplete, we were able by means of libido-analysis to attain substantial success in the treatment of cases in which the disturbance was based mainly on libido-development, we are entitled to expect successful results from ego-analysis alone where the condition is due mainly to disturbance of ego-development. In the cases under consideration the pathogenic forces seemed to come more from ego than from libido-development, in spite of the organic nature of the symptoms.

This interpretation of a magic gesture is forced upon one in considering diseases dominated by one main organic symptom—which, for purposes of classification, Liebermann has for the first time described as mono-symptomatic neuroses, and which up to the present have been handed over almost exclusively to the clinician for treatment. The mechanism is, however, present in every neurosis, and it is invariably helpful to uncover it.

The results of regular analysis carried out in some of these cases (and, needless to say, aimed at in all instances), together with the results obtained in numerous others treated by the abbreviated method, have led to two conclusions : the therapeutic effect of ego-analysis is increased by interpretation of the magic gesture and, secondly, there has been demonstrated a method whereby treatment can be accelerated. This will be found practicable in out-patient and similar practice.

5. Dozent Dr. Felix Deutsch, Vienna : Psycho-Analysis at the Bedside.

When he attempts to treat organic diseases by psycho-analysis, it would seem to be of primary importance for the physician to make a rapid diagnosis of the patient's reaction to the Œdipus situation (before the patient himself realizes the analyst's purpose), and then to impel him towards the corresponding transference. Every organic disease is largely a condition of morbid anxiety. The endeavour of the analyst must therefore be as far as possible to induce that form of transference which is accompanied by the appropriate development of anxiety. If he tries to do this he will find that there will soon be an improvement in the patient's subjective condition before there is any amelioration of the organic symptoms. The ego, feeling itself defeated in its weakness, is to some extent ashamed, repudiates the illness, and declares that it is well. This first improvement, during which the transference must be firmly established in every possible way, is soon followed by a period of resistance. Nevertheless, the symptoms of organic disease continue to improve, this being due to a discontinuance of the symbolic use of the bodily organs. During this period the treatment merges into the ordinary psycho-analytic technique as employed in the psychoneuroses. Clinical notes. Often at the height of the transference, particularly in female

patients, when renunciation has to be accomplished, the illness takes a turn for the worse (reference to clinical notes). But this phase can be curtailed if a comparatively real foundation for the transference is offered. An organic examination before the analysis proper begins will not lead to difficulties later, but in general any real organic treatment by the analyst, when once the analysis is in progress, is impossible. Co-operation with a medical man at this point is extremely difficult (reference to clinical notes). The speaker discussed certain forms of illness which specially lend themselves to treatment of the kind described.

6. Dr. Karl Abraham, Berlin : The Part played by Oral Erotism in the Formation of Character.

The factors in character-formation which up to the present have been most thoroughly investigated are anal erotism and sadism, but these are not the only sources belonging to the pregenital period from which the elements of character are derived. The two oral phases of development are most important, though hitherto their significance has not been sufficiently appreciated. A normal development of character actually presupposes a successful surmounting of these phases. The formation of the anal character (in the clinical sense) does not depend merely upon constitutional factors, but just as much upon what happens in each case to the subject's oral erotism. The speaker indicated the significance of disappointment and of over-indulgence where oral gratification is concerned, and traced to oral sources (pleasure in sucking and biting) a number of character-traits met with both in normal and intensified pathological forms. On account of the unavoidable mass of detail required to present this thesis, readers are referred to the treatise on this subject shortly to be published.

Afternoon. Symposium

The Relation of Psycho-Analytic Theory to Psycho-Analytic Technique

1. Dr. Ernest Jones, London : Introduction to the Discussion.

In the complemental series of seven causal factors two (both infantile) are specifically Freudian discoveries. Further knowledge may possibly diminish the relative importance of these, but we cannot forget our experience that up to the present all endeavours to do so have been proved to emanate from resistances against the assimilation of them. The speaker urged for sceptical moderation in the judgement of new views which purported to depreciate the importance of these two factors. On the therapeutic side he entered a similar plea in respect of the contrast between the two methods of, on the one hand, resuscitating memories and, on the other, of reconstructing past experiences *viâ* transference reactions

2. Dr. Hanns Sachs, Berlin : Metapsychological Points of View.

After indicating why the technique of hypnotic (suggestive) treatment failed to provide any sort of metapsychological knowledge, reference was made to the correspondence existing between the three phases of psychoanalytic technique (interpretation, overcoming resistances, conversion of experience into memory by means of the transference) and the three theoretical points of view (topographical, dynamic, economic). Metapsychological considerations were then applied in retrospect to the earlier stages.

Free association alone is unable to bring about dynamic or economic changes ; these must be brought about by interpretation. A condition of successful interpretation is the manufacture of serviceable (i.e. related to the primary process) links between the preconscious and the repressed. A further condition is that the interpretation should come to the ego from without. The latter was built up for the reception of impressions from the outer world, and no matter how ready it may be to ward these off by criticism, depreciation and distortion, it is unable to suppress them as it does the demands of instinct arising from the ' Es '. A third source of its efficiency lies in the fact that interpretation is not put forward by some one to whom the patient is indifferent, but by the analyst who has at least partly been converted into an ego-ideal ; hence the narcissistic injury caused by accepting the interpretation is compensated for by a narcissistic gratification (identification with the ego-ideal).

Analytic technique has familiarised us with the facts of unconscious resistance on which the assumption of a separation into ego and ' Es ' is based. Theoretically we can look upon the resistance-situation as a defensive alliance between ego and ' Es ' for the purpose of preventing the return of the repressed. Our solution of resistances is nothing more than an attempt to disrupt this alliance, in that we seek to convince the ego that it agrees in no way with the intentions of the ' Es ' and that it is useless to attempt to bring about a correspondence by means of ' rationalizations '. The task is especially difficult when the ego has by identification put itself in the place of object, and has become the love-object of the ' Es '. For such cases, Ferenczi has in his ' active technique ' brought forward an expedient which developed from purely empirical sources, and is capable of complete explanation in terms of what has been adduced here. Where the usual means do not succeed in stirring up conflict between ego and ' Es ', the analyst insists on the carrying-out of a gratification which is strongly desired by the ' Es ' but emphatically rejected by the ego. Ferenczi has rightly laid emphasis on the necessity of later forbidding the gratification which was first insisted upon. As soon as the ego begins to adapt itself to the new situation and to extract pleasure from it, a new withdrawal from the ' Es ' of the longed-for pleasure is brought about. In this way the conflict is for the first time perpetuated.

3. Dr. Sándor Rado: Technique and Theory of Psycho-Analytic Treatment.

In the light of the theory of to-day the speaker examined the stages which have led up to analytic therapy (hypnosis, catharsis, analysis of symptoms). He demonstrated one by one the effective agents in the methods and the way in which they operated; he then proceeded with the help of the facts thus revealed to characterize the principal views (especially on the economic side) upon which the technique of to-day is based, a technique developed and practised with full consciousness of the aim to be attained.

4. Dr. Franz Alexander, Berlin: An Attempt to Represent in Terms of Metapsychology the Process of Cure by Psycho-Analysis: an Application of Freud's Topographical and Dynamic Theory of the Ego to Psycho-Analytic Therapy.

Dynamic description of the relation of the whole ego (ego-system) to reality (the outside world) in conformity with the law of the minimum stimulus. Two possible ways of mastering the instincts: *a.* modification of reality by action; *b.* modification of the ego by adaptation. An unsuccessful attempt at adaptation regarded as the essence of neurosis. Ferenczi's moulding of the self and non-self (*Allo-* and *Autoplastik*). Psycho-analysis regarded as '*Autoplastik*'. Dynamic and economic description of the change in the ego brought about by psycho-analytic treatment. Two main phases of the treatment: *a.* Cancelling of ideal-formation by projection-transference; *b.* Assumption of the function of the super-ego by the system Bw. by means of introjection ('working through'). Transference and the working-through of the transference. Repetition and recollection. The essence of resistance and repression is the refusal of the ego to burden itself with freely flowing psychic energy and to make itself responsible for the discharge of that energy. The super-ego as an agent of discharge. Scheme of the development of the psychic apparatus from the reflex-mechanism to the Freudian three-fold ego-system. The nature of fixation in the light of these reflections. The nature of regression. Application of this view to a technical problem, namely, the detachment of the patient from the analyst (end of the treatment). Criticism of Rank's theory (the trauma of birth). Application in detail to the obsessional neurosis and in brief outline to the theory of the neuroses as a whole. Some reflections on history and on the psychology of civilization. Psycho-analysis as one manifestation of a pre-eminently 'autoplastic' period in the history of civilization. Parallels with Indian civilization and with Christianity. The relation of psycho-analysis to the other branches of medicine discussed from the point of view proposed in this paper.

April 22, 1924. Morning

1. Melanie Klein, Berlin: The Technique of the Analysis of Young Children.

By means of various examples the speaker explained the technique which she has developed in analysing quite young and also somewhat older children. She had succeeded in applying this technique with entire success, even in the case of a little girl of two and three quarters who was suffering from a neurosis. The practical and theoretical significance of very early analysis of this sort was discussed in detail.

The essential part of this technique consists of the application of the rules of dream-interpretation to the games, phantasies, drawings and the whole conduct of the child. Here the finer details, e.g. the slight modifications in a game, correspond to the associations to single elements in dreams. The correctness and the effect of the interpretations are shown when directly afterwards the games are so modified or elaborated as to confirm them, as also by a liberation of phantasies which lead back to traumata actually experienced, namely, parental intercourse (*Urszene*), weaning, training in cleanliness, birth, so that all the theoretical requirements set by a full analysis of an adult may be made and fulfilled, even to a very great extent, in the analysis of young children.

2. Dr. Wilhelm Reich, Vienna: The Therapeutic Significance of the Genital Libido.

Taking as his starting-point the practical question of what can be the reason for the discrepancy, so frequently noted, between the removal of repressions in the course of psycho-analytical treatment and the measure of therapeutic success attained, the speaker recalled Freud's most general formulation (which is, however, too little regarded) of the ætiology of the neuroses—namely, that they are sexual diseases. It is a fact that we meet with scarcely a single case of psychoneurosis in which there is no disturbance of the subject's potency or, in a woman, of her capacity for vaginal orgasm. Similarly, the speediest and best reactions to treatment are obtained in persons who are capable of strong genital activity, even though this be repressed, that is to say, where there is evidence of a climax of great genital activity in childhood, whilst the refractory cases are those in which development was inhibited in childhood *before* the genital phase.

This general distinction between cases with and without intensive infantile genital activity leads to consideration of what takes place in each instance in the separate forms of neurosis. In hysteria, which is a neurosis belonging to the genital phase, it is true that genital libido is invariably the principal ætiological factor. But even in hysteria, cases in which fixation on the genital Œdipus level has occurred at the outset behave differently from those which, after a successful initial development, have regressed to that level owing to subsequent deprivation. In the latter,

the genital libido, inhibited in its discharge, is transformed into anxiety or converted into physical symptoms. In the former cases, on the other hand, the genital libido is intimately connected with pregenital tendencies. We have an example of this in cases of conversion-hysteria with oral symptoms, cases which are akin to melancholia. The difference between such cases and melancholia proper is probably quantitative. In both it is a question of a blending of genital and oral (incestuous) libido ; in hysteria the former, and in melancholia the latter, predominates. The decline of genital libido after the climacteric may turn this type of hysteria into melancholia proper. Accordingly we must not underrate the importance of the question, from which erotogenic zone the Œdipus complex essentially derives its libido. (Formation of the ego-ideal depending upon the specific erotogenic object-love.) In the obsessional neurosis, the source of which is anal-sadistic libido, it is not enough, as it is in hysteria, that the repression should be removed ; the claims of the pregenital libido must also be rejected as they make their way into consciousness. This happens almost automatically if the patient has passed through an infantile genital period. If, however, it is not a question of a regression, but of an inhibition in development which is keeping the patient on the anal-sadistic level, the prognosis may be very doubtful. In perverts, who have placed their genital libido at the service of their perverse tendency, the latter has gained such a start with the help of the former that it is almost impossible to catch it up.

The antithesis of a masculine aggressive and a feminine passive type of woman, both liable to obsessional neurosis, shows that the first type after having reached the genital level has regressed, the genital and sadistic libido intermingling, while the latter type, of a more markedly anal disposition, has arrived at the genital period only partially or not at all. Moreover, in women a marked anal disposition is less of a hindrance to later genital development than in men, for, by laying the foundations of the primacy of the vagina, it helps in the repression of clitoris-sexuality.

It is the analyst's task to bring about the ultimate primacy of the genital zone, and also to substitute the reality-principle for the pleasure-principle in the sphere of sex, realizing that, as Ferenczi has put it, ' erotic reality lies in genitality '. As a criterion of the genital or pregenital organization of adult patients, it is advisable to observe the specific form which onanism may assume in them. Here one must not hesitate to forbid absolutely every extra-genital form of onanism, but to encourage the genital form. And an analysis cannot be accounted complete until the patient has freed his genitality from the sense of guilt and withdrawn it from the incestuous object and also has finally risen above his pregenital levels of organization. The criteria of this change are to be found in the phantasies and dreams of the transference.

3. Dr. Ernest Simmel, Berlin : The Psycho-Physical Significance of the Intestine in the Primal Repression.

The lost uterine situation, that is to say, the loss of the *primal* narcissism, which derived its sustenance from an *object* (the mother) is restored by that process which is the prototype of ' introjection ', namely, the incorporation of the mother in the cavity of the subject's own body. The identification of the contents of the intestine with the mother is thus brought about, and the *true* (*secondary*) narcissism established. This narcissism is continually making ready the primal substratum for its own uses. The interchange between the intestine and its contents during the early infantile period. This has its psycho-physical correlations with other organs (the cavity and its contents). Further, fixation-points arise which determine primarily the formation of complexes and secondarily the issue into either the process of sublimation or the choice of a particular form of disease (neurosis, psychosis or organic illness).

4. Dr. Karl Landauer, Frankfurt-a-M. : The Value in Reality and Pleasurable Gain in the Mechanisms of Mental Disease.

One of the most important working hypotheses of psycho-analysis is that of the purposive nature of all psychic phenomena, such as dreams, symptoms and disease. The question arises whether this assumption holds good also for the psychic mechanisms by which these phenomena are conditioned. It appears that they are not only useful and pleasurable, but necessary. In one group, that of the affects (anxiety, for instance), the purposive character is negative ; lack of them would involve a damming-up of stimuli and therefore disease. Only the excess of an affect or the mutual obstruction of two affects are conditioning factors in disease.

5. Dr. C. Müller-Braunschweig, Berlin : Review of certain Fundamental Tendencies in Mental Processes.

Psychic activities follow not merely one or two main tendencies, but a whole series of such. Adopting the ' critical ' method of abstract differentiation and comparison, we must investigate such basic tendencies as the pleasure-pain principle, with the accompanying but independent tendencies dealing with excitations, viz. raising, lowering, keeping constant and complete equalization. Further, we have to consider tendencies to inertia, to repetition, to regression, and to evolution and adaptation. Regarding the organism as separated in accordance with the primary and secondary processes (the *Es* and the *Ich*), the tendencies governing the ego (*Ich*) are those tending to preserve a state of equilibrium. The degree of excursion permitted by the ego varies individually and within normal and pathological limits. Too wide excursions produce pain culminating in anxiety. The ' Es ' has no interest in preserving a balance of stimulation ; it permits excitations to increase and seeks discharge for them at all costs. The part played by the psychic organism in the tendency

to complete equalization is to be found (in a modified form) in the tendency to keep the sum of excitations constant or lowered ; it is, of course, also seen in the degree to which the organism shares in catabolic processes and in the complete adjustment of vital differences in death. Apart from these manifestations there is no evidence of a *special* tendency in the psyche towards complete release of excitation.

The pleasure-pain principle has a closer relation to the ego than to the ' Es '. Strictly speaking, the ' Es ' is governed not by the pleasure-pain principle (since pleasure and pain, as such, are first observed in the Vbw-Bw), but by the tendency to seek discharge at all costs, which corresponds in part only to the aims of the pleasure-pain principle. But the ego, in so far as it is unable to withdraw itself from the influence of the ' Es ' and the discharge tendency of the latter, follows the pleasure-pain principle. The part to be attributed to pleasure-pain sensations in excitation-processes has not yet been accurately laid down.

Excitations arise from instinctual sources which exist in the extra-psychical organism, but mental processes are embedded in the latter and share in its excitations. The strongest waves overflow from the ' Es ', and the ' Es '-excitations seek to spend themselves in the ego. The ' binding ' principle is next considered. This operates in the distinction between ego and ' Es ', and plays a part in the production of all normal and pathological compromise-formations. It operates not only in traumatic dreams and in dreams with infantile traumatic material, but, together with the repetition, regression and pleasure (wish) principles, in *all* dreams, since the dream-motor is the *un*fulfilled infantile wish.

In the ' binding ' principle the adaptation principle is again found. The distinction between ego and ' Es ' is a repetition of an earlier one between the more or less undifferentiated (' Es ') ego and the outer world from which the ego in the narrower sense (ego-institution) arose. The mechanisms of projection and introjection can be understood in this connection, e.g. projection is a regression to the time when the individual had not yet formed the ' Es '-ego differentiation, and when the enemy with whom he was able to battle effectually came from without. Projection is, at the same time, a wish-fulfilment : ' I should like to be able to deal with the new outer world (the ' Es ') as effectively as I once (my forefathers) did with the outer enemy.'

The differences and inter-relations of repetition, regression, and evolution tendencies were then considered. Finally, the degree in which we are justified in correlating the empirically-grounded views of psycho-analysis with the general history of organic development was reviewed.

Afternoon. Business Meeting

The minutes of the last Congress were read and adopted. The President, Dr. Ernest Jones, gave the following report : ' I am sorry to say that the

first thing I have to do is to express my regret that Professor Freud is absent from this Congress. I know that you will all share this regret, and I am sure that you will approve of a resolution I am about to submit to you, namely, that we should convey to him our deep sympathy in the physical sufferings he has recently been through.

'Since the last Congress, which was held in September 1922, our Association has continued to make progress. The total number of members, which was then two hundred and thirty-nine, has risen to two hundred and sixty-three. The latest statistics for the different societies are as follows :

British Society	49
Vienna Society	42
Swiss Society	40
American Society	31
Berlin Society	27
New York Society	26
Dutch Society	19
Indian Society	16
Hungarian Society	13

'It may be stated in particular that the following societies announce an increase in memberships : Great Britain, Vienna, Switzerland and Berlin. The American and the Dutch Societies have the same numbers as before, whilst the New York and the Hungarian Societies show a slight decrease in numbers. Since the last Congress the Indian and Russian Societies have established themselves firmly ; the former has a membership of sixteen, and the latter, concerning which we have as yet no statistics, is displaying so great an activity that I think I am justified in departing a little from our main subject in order to describe the founding of this Society.

'On account of the disturbances in Russia, it was extraordinarily difficult to collect data and to give a connected report of the progress of psycho-analysis in different parts of the country. In 1910 the Mosga-Institution in Petrograd was opened for the study of cerebral pathology, and in 1920 another institution was founded for backward children. In both institutions the treatment was based on psycho-analysis. Frau Dr. Rosenthal was clearly identified with both, and her death was an irreparable loss to the movement in Petrograd. The activities of Professor Serbsky at the University Clinic in Moscow led to the founding of the " Kleinere Freitag-Gesellschaft " in 1912. The war came as an interruption, but in 1921 the movement took a new form, namely, that of the founding of an institution for children under three years old, Professor Ermakoff acting as Director. This finally developed into the State Psycho-Analytical Institute. In 1921 the Russian Psycho-Analytical Society was founded,

with Professor Ermakoff as President and Dr. Luria as Secretary. Since then this Society has carried on scientific work as an independent body. The activity of the Institute was extended, and it now comprises lectures, seminars, the Psycho-Analytical Home for Children and Laboratory, the Psycho-Analytical Out-Patient Department and a special Out-Patient Department for Children. The Society has also published a number of books, and has a psychological and psycho-analytical library. Recently a member of the Society visited the General Secretary in Berlin in order to arrange for its final admission to the Association. This was sanctioned as the Central Committee was empowered by the Berlin Congress to do so. Of late various societies have amalgamated with the Moscow Society, amongst them the Kazan Society, which was founded in 1922.

'The following changes have taken place amongst the officers of the Branch Societies: In the American Society Dr. Oberndorf was nominated President in succession to Dr. Wholley, and Dr. Stern has taken Dr. Oberndorf's place as Secretary. Dr. van der Chijs has succeeded Dr. van Ophuijsen as Treasurer of the Dutch Society. Dr. Stern has been elected President of the New York Society.

'There were no entries for the prize offered by Professor Freud, but the subject he had chosen was adopted for the Symposium at the present Congress.

'Since this Congress is taking place on the sacred soil of Salzburg, where, as you know, the first Psycho-Analytical Congress was held in April 1908, it may be of interest if I quote a few facts in this connection. Twenty-two persons took part in the first Congress. Of these two have died (Otto Gross and Löwenfeld), some have seceded from the movement (Adler, Stekel, Jung, Riklin, Maeder), several have to some extent lost interest, some (unfortunately, Professor Freud amongst them) are prevented from being present to-day. There remain nine who have been present at both Congresses: Abraham, Eitingon, Federn, Ferenczi, Hitschmann, Jekels, Ernest Jones, Rank, Sadger.

'Dr. Eitingon and Dr. Hitschmann will presently give a report, the former of the transformation of the Polyclinic in Berlin into a psycho-analytical institute, and the other of the gratifying progress which the Polyclinic has made in Vienna.

'The London bank balance of the Society is at the present date £88, but it is impossible to render an account for the whole year, because I have not yet received the final accounts for this Congress and certain of the Branch Societies have not yet paid their contribution.

'I deeply regret to announce that since we last met the Association has sustained heavy losses in the deaths of Dr. Foerster at Hamburg, Frau Dr. Elisabeth Radó-Révész at Budapest, and Herbert Silberer in Vienna. I will ask the meeting to stand as a tribute to the memory of our deceased members.'

The Presidents of the societies then gave short reports of the position of psycho-analysis in their different countries. These accounts were supplemented by reports from those countries in which there are at present no local societies. On the whole, the pyscho-analytical movement has made progress everywhere. Dr. P. Federn gave the following detailed account of the activities of the Vienna Society :

' In Vienna our Vice-President, Dr. Rank, has presided over our meetings in the place of Professor Freud. As the scientific meetings are held only bi-weekly, we began last year to have a technical evening every second Wednesday, in which only practising psycho-analysts take part. Individual cases and special questions of technique are informally discussed. This year Dr. Nunberg has presided over these evenings. The misfortune which this Congress is now suffering through Professor Freud's absence has already been our lot in Vienna, and we have felt it the more because from the beginning we have had the personal pleasure and the great scientific privilege of hearing Freud himself speak whenever difficult questions and objections arose which often seemed unanswerable. He was generally the last speaker in our discussions, and his all-embracing understanding and knowledge would often clear up the difficulty in a single telling phrase. At first we were lost without him, and our hope now is that our President will soon be able to take his place again, and that then he will find us no less eager to learn from him, but more self-reliant.

' During the last few weeks Rank's and Ferenczi's recent works were the subject of our discussions and of five seminars conducted by Rank himself. Thus every one had an opportunity of learning about the analytical findings and also about the new proposals as regards technique.

' Our courses of instruction are developing in a somewhat tentative yet original way. We hope soon to come up to the standard Berlin has set. Our instructional work is of rather a special character owing to the fact that, thanks to our eminent educationists, Aichhorn, Bernfeld, and Hug-Hellmuth, a large number of teachers and heads of institutions of both sexes have attended our courses of lectures as well as the lectures and seminars held by the above-named members outside our Society. In particular, our member Aichhorn, in his professional work as Chairman of the Educational Committee of the local State Juvenile Department, is daily carrying the psycho-analytical point of view into all the institutions for the care of children in Vienna, so that already psycho-analysis is helping to bring real understanding and care into the lives of hundreds of children and young people.

' This education of public opinion is supported, in a less professional manner, it is true, but all the same effectively, by the Press. The many who dissent from us (some of them men of distinction) and those who were formerly Freud's disciples use the Vienna newspapers as a means of propaganda, a method from which we ourselves abstain. Thus psycho-

analysis has made its way amongst the Viennese people, although it has often been presented in a not wholly scientific form and not always in a very conscientious manner. The public has actually moved faster than that conservative and close corporation, the medical profession, and to-day it requires its physicians to give information and advice on psycho-analytical lines.

'Thus, in ways which he himself has not willed, but which are obviously determined by the laws of propaganda, Freud has in his own town as well as abroad attained to fame and has gained an influence upon the spirit of the city.

'Partly in deference to this public pressure and partly thanks to the work of our member, Dozent Dr. Schilder, the Board of Psychiatry has also taken up psycho-analysis more and more, both in theory and in practice. And owing to the influence of other individual teachers who have studied psycho-analysis, and especially to the teaching and lecturing powers of our eminent Professor of Public Law, Professor Kelsen, our science has gained a footing in other circles, particularly amongst the young.

'That, side by side with this development, the old obtuse lack of understanding is still at work is obvious from the superficial speeches of Reimann, which have now appeared in book form.

'In Vienna we work under peculiar local difficulties, which it would be of no general interest to describe in detail; nevertheless we hope that even in Vienna, by means of more extensive and increasingly well-organized work, we may with growing success represent psycho-analysis in research, in theory, and in practice.'

Dr. Eitingon reported on the Berlin Polyclinic Institute, and on its medical and instructional activities. (This report will be published separately.)

Dr. Hitschmann gave the following report of the Vienna Institute:

'The Vienna Psycho-Analytical Polyclinic is developing favourably. There are always thirty-five to forty patients under treatment; two physicians are permanently attached to the Institute, and the rest of the patients are treated by the medical members of the Society. Besides these, a medical woman from the Wagner-Jauregg Clinic conducts analyses. A department has been instituted for advising those who are responsible for the education of children, and this department, under Frau Dr. Hug-Hellmuth, is doing valuable work. How great a need there is in a large city for the free psycho-analytical treatment of neurotics was shown by an unintentional test: a friendly article in a popular paper was followed by a stream of patients for many weeks, a great number of whom were in urgent need of psycho-analysis, but had to be put off till

a later opportunity. Statistics of the number of patients and of the cures will be given later.

'The courses of lectures, the programme for which was published several times, were sometimes well attended, and sometimes not. In particular, teachers and children's welfare workers desire instruction through the educational lectures.

'For the future we plan to have two courses of instruction in the year, beginning on October 1 and January 15 respectively. When the theoretical training has been concluded, practical analytical work can be carried on under the supervision and with the advice of qualified persons.'

There were two proposals (by Van Ophuijsen and Bryan) with reference to a revision of the statutes of the Association. The meeting recommended the proposals to the Committee for consideration, and asked for a report at the next Congress. Bryan's proposal that a new officer (Treasurer) be appointed was rejected for the present, and will probably come up again for discussion next year.

In countries where the currency is stable the members' contributions remain the same. It was decided that in Germany the subscription shall be eight gold marks, and in Austria 50,000 kronen ; Hungary continues to pay 25 per cent. of the Society's subscriptions to the General Fund.

The next Congress is to meet in 1925, either at the end of August or the beginning of September. As regards place, twenty-five members voted for Lucerne and twenty-two for Cambridge, some members abstaining from voting. It was left to the Committee to decide between the two places.

Dr. Ernest Jones resigned the Presidency of the International Psycho-Analytical Association, and proposed Dr. Karl Abraham, who was unanimously elected, as his successor. Dr. Ferenczi expressed the thanks of the Association to Dr. Jones for the work he had done for it during his five years of office. Dr. Abraham accepted office, and wishes to thank the members for their choice. He requested Dr. Eitingon to undertake the office of Secretary ; this Dr. Eitingon consented to do.

April 23, 1924. Morning

1. Dr. Theodore Reik, Vienna : The Creation of Woman ; an Analysis of the Story in Genesis and of Allied Material.

The story in Genesis of the creation of woman has undergone much elaboration and distortion. On resolution of it into its elements it falls into the following parts : a deep sleep, anxiety (a feature introduced from other stories), the touch of God, the removal of a rib by the hand of God, a birth, and a union with the woman. The logical connection of these elements in the form of the legend as we know it is the result of secondary elaboration. Interpretation must proceed from the elements

themselves, and the logical relations must be in the first instance ignored. In the rites which take place at puberty amongst primitive peoples we meet with the same features : the feigning of death by the novices, circumcision, rebirth, and legal permission to marry. Here, instead of God, we have the totem spirits and, representing them, the elder generation (father). But in the legend in Genesis the woman is formed from a rib. Originally it read thus : First the rib was removed (castration). Later the story ran : God gave Adam a wife. Myths, like dreams, can express the logical connection between these two facts—castration and the acquiring of a wife, the undergoing of an operation as the condition of legal sexual activity—only by coincidence in time. As a secondary elaboration, the gulf between the two processes was bridged by a specious logic and rationalization ; it was just from that rib that the woman was formed. Numerous analogous processes in the making of legends can be cited showing that the legend of the transformation of the rib into the woman is the primitive form, analogous to the mode of representation in dreams, and the only form in which the sequence of the ritual of puberty (castration) and marriage could be expressed in a myth. Subsequent narrators of the story no longer understood this mode of representation, since even the original meaning of circumcision had been relegated to the unconscious. So it came about that in their secondary elaboration they gave this representation the semblance of a real, and not merely logical, connection, and this concealed the latent meaning of the myth. The fact that this part of the story was inserted into the whole Paradise legend shows that not only the legendary element of the creation of woman must be reversed to be understood (rebirth of the novice and marriage), but that the whole legend is comprehensible only in reversed form. In this respect it approximates to the type of a biographical dream. Thus the original sequence of events is as follows : departure from Paradise (birth), the Fall (incest and parricide), the removal of the rib (castration), the creation of the woman (marriage and founding of a new family). Of course, the legend does not portray the life of an individual, but that of many generations of primordial history.

2. Dr. Siegfried Bernfeld, Vienna : A Criticism of the Manner in which Psycho-Analysis has so far been applied to Pedagogics.

3. Dr. Géza Roheim, Budapest : Totemism and the Fight with the Dragon. (In the absence of the author this paper was read by Dr. S. Ferenczi.)

a. Totemism originated in the situation following upon the death of the father of the primal horde, for this resulted in the liberation of anxiety relating to the maternal vagina ; the totem-animal (the animal which had devoured the primal father) made its appearance as a substitutive means of ' binding ' the primal anxiety.

b. Pre-totemistic strata of religion or modes of ' binding ' the primal anxiety. Australian totemism centres in the trauma of birth : cave, tree, water and water-creatures. The fear and the worship of reptiles.

c. The fight with the dragon as a repetition of the trauma of birth ; the dragon as a personification of the dangerous vagina. (Bärensohn, Beowulf, Perseus with Andromeda and the Gorgon.)

d. Confirmation of Ferenczi's theory about the danger of the drying up of the waters as the phylogenetic prototype of the trauma of Birth ; Mani, Indra, Jahve as dragon-fighters.

e. The fight with dragons as a recollection of the prehistoric fights between mammals and reptiles ; the fear of reptiles arising as the first mode of ' binding ' the fear of the drying up of the water.

4. Dr. J. van Emden, The Hague : Clinical Notes from the Psycho-Analysis of a Neurosis.

Dr. K. Abraham,
Secretary of the Congress.

THE PSYCHO-ANALYTICAL MOVEMENT

France

As is evident from the literature, in the form both of books and journals, and from the reports of congresses and meetings of scientific bodies, analysis is coming more and more under discussion amongst French neurologists and psychiatrists. Some quotations from *L'Encéphale* (Journal de Neurologie et de Psychiatrie) illustrate this interest. At a meeting of the Société de Psychiatrie on March 15, 1923, Minkowski read a paper on the value of psycho-analytical methods, which he had studied in a case of impotence. (Success of the therapy.) At the same meeting Cornélius criticized from the psychological point of view Freud's concept of repression. In a paper entitled ' Repression and Sexuality in the Psychoneuroses ' Hartenberg dealt with these conceptions as presented in analysis, and a lively discussion followed. Ombrédanne then read a paper on Freud's methods of investigation.

At a meeting on February 15, 1923, Delmas gave an exposition of the analytical theory of parapraxes and Georges Dumas spoke on non-sexual repression in the neuroses. Hesnard (Bordeaux) objected to Dumas's criticism that Freud took into account the repression of sexual tendencies only. Hesnard's paper on repression was followed by a discussion in which Pierre Janet took part.

At the Seventeenth Congress of the Psychiatrists and Neurologists of France and other French-speaking Countries (held at Besançon from August 2–7, 1923) psycho-analysis was discussed in various aspects. At this Congress Hesnard read a paper entitled ' Psycho-Analysis ', in which he criticized the results of psycho-analysis from four points of view ; the ætiological, the methodological, the therapeutic and the heuristic. Making allowance for all objections and with all due reservation he came to the conclusion that psycho-analysis, freed from its exaggerations and in spite of all its mistakes, has an undeniable right to scientific interest in France. A lively discussion took place, Schnyder (Berne), Bovet (Geneva), de Saussure (Geneva), Ley (Brussels) and Lépine (Lyons) being amongst the speakers. In particular the possible harm which it is alleged that psycho-analysis may do was discussed. Laignel-Lavastine read a paper entitled ' Freud and the Freudian School ', in which he suggested that the influence of the Catholic religion and of the confessional played an important part in the opposition encountered by psycho-analysis in the Latin countries. Hesnard spoke on the ' History and the Psychological Rôle of the Œdipus Complex in Freud's new Investigations ', citing in particular *Das Ich und das Es*. (Part of this paper was published in *L'Encéphale*, No. 8, September to October, 1923.)

Henri Claude, Professor of Psychiatry in Paris, seems of late to have taken up a more favourable attitude to psycho-analysis. In a lecture delivered on February 22, 1923 (according to the report in the August number of *La Pratique Médicale Française*) he attempted to explain a case of anxiety by means of the Freudian conception of anxiety-neurosis, which he proceeded to expound in detail to his audience, attributing to it great importance but being at the same time anxious that the constitutional factors should not be overlooked. He denied, however, the necessity of treating such cases by pure psycho-analysis. In a second paper 'La Psycho-Analyse dans la Therapeutique des Obsessions et des Impulsions' (Paris, *Médicale*, October 20, 1923), Professor Claude discussed the value of the psycho-analytical method in the treatment of obsessional symptoms and went so far as to admit that these grave conditions can be cured only with the help of psycho-analysis, and that other modes of treatment generally fail in such cases. Experience, he said, had taught him that these obsessions are conditioned by the repression of certain complexes of a strong affective tone. In this connection Professor Claude also gave an exposition of psycho-analysis, discussed the process of treatment, and explained the Freudian concept of the libido. He denied, however, that the therapeutic results could be as permanent as Freud maintains. He then stated that, of sixteen cases which Dr. Laforgue had attempted to treat by analysis in his department (most of them being cases of obsessional neurosis), seven were cured, others showed marked improvement and only three remained unchanged. These results, however, did not seem quite to satisfy Professor Claude, in that he could not argue from them that the psycho-analytical method was the only possible therapy and the one suited to all cases. Moreover, he supported Janet's view that these patients were congenitally inferior, and that apart from affective factors, disturbances of the nervous system were present, which must also be investigated. This he proposed to call the psycho-biological method. In conclusion he quoted Janet's well-known words (from *Medications psychologiques*) in which, partially and with considerable reservation, he recognizes psycho-analysis. With Janet's position, Professor Claude said, he was in full agreement.

On May 3, 1923, his assistant, Dr. Laforgue, gave a lecture on the conscious and the unconscious, entitled 'Groupe d'études philosophiques et scientifiques pour l'examen des idées nouvelles'. He mentioned the different methods of exploring the unconscious, in particular that of hypnosis which, however, he stated to be inadequate, and not universally applicable. Psycho-analysis, on the other hand, by bringing that which is unconscious into consciousness, can effect the sublimation of the forbidden impulses, which then find their fulfilment in art or social activities, instead of discharging themselves in the form of neurotic symptoms. He quoted an example to illustrate his points and in conclusion discussed the various possibilities of applying psycho-analysis to unconscious problems.

In a second article (*Le Progrés Médicale*, October 20, 1923) Laforgue collaborated with E. Pichon in discussing the reasons why psycho-analysis is not understood or is misunderstood in France. The first reason suggested by the writers is that even those who support the movement and spread the knowledge of psycho-analysis in France, as, for example, Professor Claude, direct attention in the first instance to the mistakes and inadequacies of this method. And, secondly, that in the beginning psycho-analysis became the common property of literary amateurs and men of letters, and from them spread to the salons before it could be taken up and tested by the medical profession. Moreover, the writers charge the followers of Freud with preaching their master's theories as though they were something quite new, spontaneous and original, without referring to those who were the forerunners of his teaching. Similarly in discussing the errors of psycho-analysis they blame the sometimes unfortunate translation of the Freudian terms. They maintain, however, that the fault lies not in the language only, but that the method adopted for presenting the conceptions of psycho-analysis is not calculated to gain allegiance to the theory in France.

At a meeting of the Société Médico-Psychologique on April 30, 1923, Claude, Fribourg-Blanc and Ceillier gave an account of a patient suffering from obsessional neurosis, in whom the Œdipus complex was plainly evident.

Further, we read that in the post-graduate courses in the medical faculty of Paris, one set of lectures was entitled ' The Findings of Psycho-Analysis '.

A number of *Le Bulletin Médical* (Paris) dated March 21, 1923, is devoted to the subject of hysteria. In the first paper Pierre Kahn discusses certain conceptions which had been formed of hysteria in the past ; Jumentrie examines the phenomenon of pythiatism, Logre that of mythomania and in conclusion Laforgue writes on hysteria and psycho-analysis. This last paper, which consists of a few pages only, testifies to a well-instructed and clear mind. We are told that Laforgue was appointed to lecture on psycho-analysis during a post-graduate course in psychiatry held in Paris from June 20 to July 5.

Another article worth mentioning is that by I. M. Aimot (' À la recherche de l'inconscient, Art et Critique '), who discusses with the aid of the translations of Freud's writings certain isolated phenomena and summarizes in a brief and easily comprehensible manner the meaning and mechanism which psycho-analysis has discovered to underly particular manifestations. His exposition on the subject of parapraxes is based on Freud's examples, and he discusses the nature of dreams and indicates briefly the psycho-analytical explanation of the origin of neurotic symptoms.

In *La Vie des Lettres et des Arts* (No. XIV), Jacques Poisson endeavours to bring the most modern trend in literature into relation with psycho-analysis. He conjectures that some day Freud's disciples will be able to

study a dadaist text with greater success for the understanding of human nature than a professor of literature who is interpreting a classical text.

Dr. van Ophuijsen (the Hague) delivered two lectures in Paris in July, 1923, one entitled ' The Practice of Psycho-Analysis ' and the other ' Psycho-Analysis as a Form of Therapy '. These lectures were intended as an introduction to the subject for a group of younger psychiatrists.

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Switzerland

The Swiss Society for Psychiatry met in Berne on November 17 and 18, 1923. The meeting was devoted to the discussion of psycho-analysis. Since the time when Jung at Burghölzli took up the young science with enthusiasm, Swiss psychiatrists have never lost interest in the subject, but in the long run they have suffered from the lack of a common, living centre and their interest was buried in the quiet investigations of individual psychiatrists. For a long time there was evidence of an inclination to dispense with Vienna and with Freud, an inclination which we may reasonably trace to deeper motives. In Berne psycho-analysis as taught by Freud is once more under discussion. The subject for discussion was ' Psycho-Analysis and Psychiatry '. Dr. Christoffel (Basle) read a paper entitled ' The Practical Significance of Psycho-Analysis in Medicine, and particularly in Psychiatry '. The second paper read was entitled ' The Application of the Psycho-Analytical Method in Clinical Psychiatry '.

The impression gained from the assembly which consisted of practising physicians and alienists of standing was this : we cannot escape from Freud's exposition of psycho-analysis. A number of excellent papers conveyed the idea of serious work, for example Kielholz's account of the elucidation of the phenomenon of alcoholism by psycho-analysis. In another work, a vain attempt was made to reconcile the psychological views of Bleuler and Jung with those of psycho-analysis (v. Muralt). Reference was made to the harm which has been done by unskilled psycho-analytical treatment, but nothing transpired on this point except a general ' *nil nocere* '. There is doubt, but there is also investigation. Doubt is, however, the investigator's lot.

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Palestine

In the autumn of 1920 Dr. Dorian Feigenbaum was appointed Medical Superintendent at the Mental Hospital ' Ezrath Nashim ', in Jerusalem. Following on his appointment radical changes were made in the internal workings of this institution (at that time the only one of the sort in the country), and fresh methods of investigation and treatment were introduced in accordance with modern scientific points of view. The hospital afforded ample material of a quite peculiar character, owing to the mixture

of races amongst the patients. Besides the indigenous Syrians there are Jews from Persia, Egypt, Morocco, and eastern and western Europe ; also Moslems and Christians from either side of Jordan, Egypt and the Sudan. Apart from the psychiatric clinical work of the hospital, all the material has been investigated psycho-analytically so far as the difficulty of language permits. Psycho-diagnostic experiments with Rorschach's test apparatus proved illuminating and useful. Special attention is being devoted to the spontaneous productions of the patients, such as written compositions, drawings and scribblings. The analysis of this so-called ' sphere ' at once proved a valuable and indispensable aid to analysis of the psychoses. In the autumn of 1922 a small selection of these products of the patients was exhibited in a special section at the centenary of the Society of German Scientists and Physicians in Leipzig. Explanatory lectures have been delivered to the members of the Jerusalem Medical Society for purposes of demonstration, and thus the psycho-analytical theory has gained a hearing for the first time in the country.

In the spring of 1922, with the help of Dr. M. D. Eder, the London analyst, a small group was formed of persons interested in psycho-analysis. The members of the group, besides the two who had initiated the movement, were as follows : Dr. Hugo Bergmann, Director of the Jewish University Library ; Dr. Arjeh Feigenbaum, Head of the Eye Department of the Rothschild Hospital ; and Dr. van Vriesland, formerly solicitor in Rotterdam. At the periodical meetings of this circle, after a few introductory papers, the chief subject of discussion was the analysis of dreams and parapraxes. The interest of this group in the work begun was showing a marked increase when Dr. Eder had to leave Palestine to resume his psycho-analytical practice in London, and after a few months the promising development of this movement was interrupted.

The interest in psycho-analysis felt in educational circles was attested by the appointment of Dr. D. Feigenbaum as medical adviser to the free school of which Miss Kallen, of New York, is superintendent. At the end of one term this school gave an exhibition of clay modelling by the children, and on this occasion Dr. D. Feigenbaum wrote an article for the local Press, giving some idea of certain typical inner conflicts in the mind of the child, and of the necessity for the adoption on the part of the educationists of a new attitude, resulting from a knowledge of their own unconscious processes as well as those of the children under their care.

A special committee having been appointed, with Frau Grete Obernik-Reiner at the head, to arrange for lectures, Dr. D. Feigenbaum was invited, in April 1923, to give a popular course of scientific lectures as an introduction to the subject of psycho-analysis. The audience was admitted by invitation, and consisted principally of people engaged in educational work and of physicians, engineers, and others (amongst them the representatives of the German interest in Palestine). Dr. Feigenbaum chose

for his course the title ' Disease and Health in Mental Life '. He delivered three separate lectures entitled ' The Unconscious ', ' Dreams ', and ' The Modern Theory of Neurosis ', illustrating Freud's teachings by examples from his own experience. As nearly always happens in every constructive experiment, the clique of reactionaries, with their usual destructive fanaticism, endeavoured to oppose the movement. The proceeds of the lectures were to be devoted to the plan of founding a library of the specia literature of mental disease for the Mental Hospital. In spite of this, the Hospital Committee forbade (!) the holding of the lectures—an edict which has to be contested before they can take place.

At the beginning of the year Dr. D. Feigenbaum was invited by the authorities of the ' Hadassah ' to give three introductory lectures in modern psychology to women students who had completed their course at the ' Hadassah ' Sisters' School. On January 4 he lectured on ' Experimental Psychology and the Freudian Depth-Psychology ' ; on January 5 his subject was ' The Unconscious ' ; and on January 6, ' Hynosis, Sleep and Dreams '.

The Jerusalem Organization of Teachers and Kindergarten Mistresses, headed by the distinguished educationist Heilperin (formerly one of the most famous educationists in Russia), asked Dr. D. Feigenbaum, shortly before he left Palestine for a time, to give a course of lectures on ' Sexuality in Children '. He delivered two lectures on the subject, which were very well attended and showed the serious interest taken in educational circles in the methods of research and the findings of psycho-analysis. Questions on the subject addressed to the lecturer were dealt with in an appendix to one of the lectures, under the title of ' Onanism in Children '.

A point to be specially noted is this, that in Palestine there are many positive difficulties for the psycho-analyst to contend against. On the other hand, in certain quarters (especially amongst the young immigrants) there is a tendency to introduce so-called ' psycho-analysis ' far too carelessly, and in a ' fashionable ' and vulgarized form. This, quite obviously, is doing harm, and it is most necessary that psycho-analysts should interfere in the direction of correct exposition and, above all, in *checking* this injurious growth.

Although psycho-analysis has made its first humble beginnings in Jerusalem as described above, its outlook there for the future is still not very hopeful.

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Poland

In Poland a greater interest seems to have been taken of late in psycho-analysis. Almost at the same time as the first publication of the ' Polish Psycho-Analytical Library ' appeared news reached us of the first works dealing with psycho-analysis itself, or essaying to apply its principles to

the mental sciences. In the *Revue des Humanités*, a quarterly journal published in Warsaw, there appears (in No. 1, Vol. II, 1923) a paper by Marjan Albinski on psycho-analytical research in the sphere of literary production. The author, who is also a translator of psycho-analytical works, discusses the principal findings of psycho-analysis in relation to artistic production, together with the psycho-analytical conception of the artist and his creative work. He refers principally to Freud's *Der Dichter und das Phantasieren* and Rank's *Der Künstler*. The author touches on the problems of repression and sublimation and adds certain general reflections on the psycho-analytical method, illustrating his remarks with a contribution of his own in the form of an analysis of the works of Wyspianski (the gifted poet-prophet). His rather fragmentary investigations apply specially to the following works: *Yzwolenie* (*Liberation*), *Powrót Odysa* (*The Return of Odysseus*), and *Klatwa* (*The Curse*). He endeavours to show that the poet created the figures and conflicts in these works out of his own reaction to the Œdipus situation or, as in *The Return of Odysseus*, gave to the old material a new form determined by his own complexes. The essay bears evidence of a thorough understanding of the subject and calls the attention of those who are interested to such psycho-analytical works as deal with literary and artistic problems. A list of these works is given in a bibliographical note.

The brochure by Stanislaw Markus, entitled *The Unconscious* (or, more exactly translated, *The Preconscious*) (Warsaw, 1923), represents a scholarly attempt to apply the Freudian psychology of the unconscious in a literary criticism of a great poetical work. In the author's Preface he contends that it is of the utmost importance for literary critics that they should use the methods of psycho-analysis, and that without it it is impossible to attain to a true understanding of art in general and of literature in particular. He ascribes the novel and quite remarkable results of this piece of research to the fact that in it he adopted psycho-analytical methods.

In conclusion we must mention one more article, a review by Zenon Alexsandrowicz (in *Pamietnik Literacki*, Lwów, 1923, Vol. XX) of a work by Dr. Stefan Baley, 'Psychological Notes on the Genesis of J. Slowacki's Poem *In der Schweiz*'. Alexsandrowicz is familiar with psycho-analysis, but he does not regard its method as the only one applicable in literary-æsthetic analyses. He reproaches Dr. Baley (who is not a literary critic by profession, but a psychologist, and now also a medical man) with spoiling his survey, which certainly contains both novel and valuable views, by an uncritical and extreme application of the Freudian theory. At the same time, however, Alexsandrowicz appreciates the author's great service to literature in having introduced the psycho-analytical method of observation and, in conclusion, recommends his fellow critics to study the works of Freud.

Germany

Hofrat Leopold Löwenfeld

Hofrat Leopold Löwenfeld died at the age of nearly seventy-seven on December 20, 1923. Not only had he been for many years a personal friend of Professor Freud, but as a busy neurologist he adopted from the outset a sympathetic attitude towards psycho-analysis and was present by invitation at the Fourth Psycho-Analytical Congress at Munich in 1913. His relations with psycho-analysis date far back. In 1895, when Freud's first work on anxiety-neurosis appeared, Löwenfeld wrote a critical article in the *Münchene Medizinische Wochenschrift*, to which Freud replied in the *Wiener Klinische Rundschau*, 1895 (' Zur Kritik der Angstneurose '). In his *Introductory Lectures on Psycho-Analysis*, Freud mentions that this was the single occasion upon which he allowed himself to be drawn into a scientific controversy, and that it ended in his forming a friendship with Löwenfeld. Some years later the latter was already so far a believer in psycho-analysis that he asked Freud to write a paper on the psycho-analytical method for his *Psychische Zwangserscheinungen* (1904). This paper of Freud's was reprinted in the *Sammlung kleiner Schriften* (*Erste Folge*). Again, Löwenfeld asked Freud to contribute a paper on the subject of the part played by sexuality in the ætiology of the neuroses, for the fourth edition of *Sexualleben und Nervenleiden* (1906). As editor of the *Grenzfragen des Nerven-und Seelenlebens*, Löwenfeld then asked Professor Freud for a short account of his theory of dreams (*Über den Traum*, Wiesbaden, 1901). At the Munich Congress, Löwenfeld asked Rank and Sachs, the editors of *Imago*, to contribute a volume to the *Grenzfragen* series on the significance of psycho-analysis for the mental sciences ; this was published in 1913. Of Löwenfeld's own works we may mention the following : *Pathologie und Therapie der Neurasthenie und Hysterie* (1894) ; *Lehrbuch der gesamten Psychotherapie* (1896) ; *Der Hypnotismus* (1901) ; *Über die sexuelle Konstitution* (1911) ; *Über das eheliche Glück* (Vierte Auflage, 1919) ; *Über die Dummheit* (1909). There also appeared in the *Grenzfragen* several smaller brochures by Löwenfeld. All who had a closer acquaintance, not only with his scientific attainments, but with his personality, will cherish the memory of a man of nobility and distinction.

R.

Dr. Rudolf Foerster

In the unexpected death at Hamburg of Dr. Rudolf Foerster, the Berlin Psycho-Analytical Society has sustained a heavy loss, from which the whole psycho-analytical movement suffers. He died after a few days' illness, from a septic infection, followed by double pneumonia. Foerster became acquainted with psycho-analysis at a time when he was having to battle with difficult circumstances. Our science interested him so greatly that he gave up his former profession and prepared to study medicine.

Having finished his course and obtained a thorough training in neurology and psychiatry, he settled about four years ago in his native town. Since then he has won a name for himself and, at the same time, respect for psycho-analysis, and he formed the centre of a growing circle of persons interested in the subject. He endeavoured to prepare the stony soil of Hamburg for psycho-analysis, and with success. Recently he spoke at a meeting of the Hamburg Theological Society. He took a very lively part in the activities of the Berlin Psycho-Analytical Society and attended its meetings as often as he could—for the last time scarcely a fortnight before his death. He had meant for the first time to be a speaker at the Congress in Salzburg last April. He has passed away in the full energy and joy of his work. There are some amongst us who were bound to him with ties of friendship, ties which grew more intimate from year to year ; but between him and all his colleagues there existed a warm sympathy, and his memory will be kept green amongst us.

On behalf of the Berlin Psycho-Analytical Society
Abraham.

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In Leipzig a small circle of adherents of the psycho-analytical movement has formed a Society for Psycho-Analytical Research, and is in touch with the Berlin Society. Frau Dr. Th. Benedek acts as President and last winter gave a course of five lectures on the theory of the neuroses. On certain evenings an account was given of Freud's writings, especially his more recent works, followed by a discussion.

Volume V, Part 3
Issued July, 1924